

Arabic Hijazi Reader
Arabic Dialect Series
(Saudi Arabia)

Habaka J. Feghali

Edited by
John D. Murphy

Dunwoody Press
1991

PJL 845
F4
1991
v.1

Table of Contents

Preface	v
Introduction	vii
Abbreviations	ix
The Transcription System	x
Pronunciation	xii

The Forty Selections

1: maʿlūmāt ʿan almamlaka ʿarabiyya ssuʿūdiyya	1
2: tāriḫ assuʿūdiyya wa ḥukūmatha	4
3: baʿd almudun assuʿūdiyya	7
4: alfarg bēn alḥayāt fi Imamlaka wa ḥayāt fi amrīka	10
5: majālis alḥarīm	12
6: ḥādis sayyāra	14
7: Jaza ssuk fi Imamlaka	17
8: ṣandūg attabarruʿāt wu daʿe addiyya	20
9: tāriḫ shārikat arāmkō fi ssuʿūdiyya	22
10: dirāsāt mushkilat ḡhala Imuhūr	25
11: kḥaṭar almurabbiyāt alʿajnabiyyāt yishḡhil ihtimām wuzara ʿamal bi lḡhaliḡ	28
12: mushkilat ʿadam attawḡḡ almiḡani	32
13: izāʿat arriyād tiḡaddir barnāmij li taʿlīm alluḡḡa ʿarabiyya	36
14: taḡḡir dawra fi majāl taʿlīm alkubār ʿashān yimḡu lʿummiyya fi manḡaḡat addaʿiyya	39
15: Jaddati raḡamaḡa llāḡ	41
16: alḡḡādim albanḡḡāli illi kḡaṭaf ibn alʿʿala illi akramūḡ Part 1	44
alḡḡādim albanḡḡāli illi kḡaṭaf ibn alʿʿala illi akramūḡ Part 2	47
17: wizārat attijāra tāḡḡud ijāʿāt shādida bi nnisba li shārikat tazwiʿe waḡmiyya	50
18: assurʿa wu ttahawwūr	53
19: kēf šār daktōr alʿādāb ṡabīb nisāʿi	56
20: intigād ijtimāʿij muḡḡik	59
21: assāʿa lʿislāmiyya wu mazāyāḡa	62
22: irshādāt muḡimma li lmuṡāfīn alḡḡaliḡjiyyīn	65
23: ṣadḡi lmuṡejb	69
24: aḡḡrab ḡiṣāṣ almukḡḡaddirāt fi Imamlaka	73
25: muḡābala maʿ murawwīj mukḡḡaddirāt	77
26: ḡiwār maʿ šāḡib istudyō yiṡṡa lmuḡḡaddirāt	81
27: naḡḡa ḡadāriyya shāmla fi Imamlaka	84
28: azzuwāj Part One	87
azzuwāj Part Two	90
29: addīn wu ddōla	93
30: alḡaḡ	96
31: assuʿūdiyya tigṡa rūs sittaʿshar kwēti bi sabab almutafajjirāt fi lbēt alḡḡarām	100
32: gat masʿūl suʿūdi fi bēriṡ	103

Copyright ©1991 MRM Inc

All rights reserved. No part of the material protected by this copyright notice may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the copyright owner.

All questions and inquiries should be directed to:

Dunwoody Press, P.O. Box 1825, Wheaton, MD, 20915

First Edition 1991

Printed and bound in the United States of America

Library of Congress Catalog Number: 91-70-530

ISBN: 0-931-745-72-1

33: kulliyat almalik fēṣāl aljāwwiyya ḥatkharrī] dafʿa jadīda min atṭayyārīn	106
34: sāifa min sawālif Jaddī	108
35: iftiāḥ māḥaṭṭa li taḥliyat almīya fi Ibarak	110
36: almuṭamar attāni li buḥūt alwīgāya min alJarāyim	113
37: iḡlān munāfasa	115
38: muṣḥkilat alʿalghām fi Ibaḥr alʿaḥmar	118
39: musāʿadāt assuḥūdiyya li dduwal annāmya	121
40: amṭāl wu ʿjbarāt ʿamma / Common Proverbs and Expressions	124

Translations of the Selections

1: Information about the Kingdom of Saudi Arabia	131
2: The History of Saudi Arabia and Its Government	131
3: Some Cities of Saudi Arabia	132
4: The Difference Between Life in the Kingdom and Life in America	133
5: The Women's Chamber	134
6: A Car Accident	134
7: The Penalty for Drunkenness in the Kingdom	135
8: The Donation Fund and Paying Blood Money	136
9: The History of Aramco in Saudi Arabia	137
10: A Study of the Rising Cost of Dowries	138
11: The Threat of Foreign Nannies . . .	138
12: The Problem of the Lack of Vocational Guidance	139
13: Riyadh Broadcasting Prepares a Program for Teaching the Arabic Language	141
14: Preparing a Workshop in Adult Education to Wipe Out Illiteracy	141
15: My Grandmother, May God Have Mercy on Her	142
16: The Bengali Servant . . . Part One	142
The Bengali Servant . . . Part Two	143
17: The Ministry of Commerce Takes Strict Measures . . .	144
18: Speeding and Reckless [Driving]	145
19: How a PhD in Literature Became an Obstetrician	146
20: A Funny Social Satire	147
21: The Islamic Watch and Its Virtues	148
22: Important Instructions for Gulf Vacationers	149
23: My Annoying Friend	151
24: The Strangest Drug Stories in the Kingdom	152
25: An Interview With a Drug Dealer	153
26: An Interview with a Studio Owner Who Uses Drugs	154
27: General Modernization Boom in the Kingdom	155
28: Marriage Part One	156
Marriage Part Two	156
29: Religion and State	158
30: The Pilgrimage [to Mecca]	159
31: Saudi Arabia Beheads 16 Kuwaitis for Bombings in Mecca	160
32: Killing of a Saudi Official in Beirut	161
33: King Faisal Air Academy Graduating a New Group of Pilots	162
34: One of My Grandfather's Tales	163
35: Opening a Desalination Plant in Barak	164

36: The Second Conference on Crime Prevention Studies	165
37: An Advertisement for Contract Bids	166
38: The Problem of Mines in the Red Sea	167
39: Saudi Aid to Developing Countries	168
40: Common Proverbs and Expressions	124

Glossary	173
Bibliography	193

Preface

For the past two decades or so there has been an ever-increasing interest in the West in Arabic and Arabic dialects. This fact is reflected in the number of studies devoted to the Arabic language and in the numerous intermediate and advanced courses in Arabic dialects. As a result of this demand, many universities, colleges, institutes, and companies offer courses in Modern Standard Arabic and Arabic dialects. Furthermore, the study of Arabic at all levels in our universities has increased significantly in the last two decades.

Many major studies on Saudi Arabian dialects have been made, and even some oil companies have published basic language material to meet the needs of their personnel. However, I am not aware of any advanced Hijazi Arabic reader similar to this book. This reader is designed for students who have some background in Modern Standard Arabic, and who are interested in Hijazi Arabic beyond the basic level. Presumably the student has already completed an introductory Hijazi Arabic course such as Margaret K. Omar's Saudi Arabic, Urban Hijazi Dialect, Basic Course (see the bibliography). The reader may also be of interest to Arabists and Arabic dialectologists.

The language of this reader is used in informal situations by educated native speakers of the Hijaz area. There are some variations within Hijazi Arabic which correlate with the level of education, occupation, age, social class, travel, etc. of native speakers. Highly educated natives speak with some admixture of pan-Arabic koine, depending on circumstances and situations. This fact is apparent in some selections of the reader.

The reader consists of forty selections, some of which are based on recordings of spontaneous, unrehearsed conversations of unsophisticated native speakers from Mecca, Medina, and Ta'if. The remaining selections are based on accounts of current events which appear in Saudi newspapers such as *Al-Jazzira*, *Al-Medina* and *Al-Sharq Al-Awsat*. These survey the progress made by Saudi Arabia in the areas of education, industry, agriculture, medicine, infrastructure and improving the standard of living as a whole. The selections also describe life in Saudi Arabia and treat various social, political and religious problems.

The introductory section on the transcription and the sound system is designed to acquaint the user with the transcription employed throughout the reader. The symbols used for the transliteration are those most commonly employed for Arabic dialects. In daily speech, short vowels are often omitted because of elision and assimilation, and because of the difference in pronunciation among native speakers.

Each selection is followed by a vocabulary list. The words are listed in the order they appear in the text. Verbs are listed in the third person singular masculine in both the perfect and imperfect aspects. Grammatical and cultural notes are also provided for each selection in order to facilitate a better



understanding of the dialect as well as the society in which it is spoken. Quite often the notes make comparisons of the Hijazi dialect to some features of Modern Standard Arabic.

The second part of the reader provides the English translations of the Hijazi selections, from which the user will benefit whether he is studying independently or with a teacher. The translations were kept as close as possible to the Hijazi text in order to enable the user to see the relationship between the two. As a result, he may occasionally find the English somewhat stiff or unidiomatic. The words and phrases enclosed in brackets do not have equivalents in the Hijazi text. They were added for a better and smoother English translation. Words and phrases which appear in the Hijazi text but which are not necessary for the English translation are enclosed in parentheses preceded by "literally".

The last part of the reader provides an alphabetized general glossary containing all the entries in the individual vocabulary lists and the words used in the notes as well.

My deepest gratitude goes to my Saudi friends who spent many hours sharing with me their fascinating culture and traditions, and who assisted me in bringing this work to completion. Special thanks are due Mrs. Sandra Walden who was responsible for keyboarding and formatting the reader from beginning to end. Stephen A. Bladley managed the production throughout.

H.F.
Washington DC
January 1991

Introduction

Saudi Arabia is a Middle Eastern Arab country about which almost everyone in the West has heard. Because of the Saudi influence on OPEC, Saudi Arabian Arabic, in particular the dialect of the Hijaz or western part of the country (containing the two holiest cities in Islam, Mecca and Medina, in addition to the large metropolitan thriving port city of Jiddah), has become one of the principal colloquial vehicles in the entire Persian Gulf area. Considering the vast number of foreigners in Saudi Arabia, one need not spend much time explaining that a knowledge of Saudi Arabian Arabic will facilitate life for anyone going to this Kingdom of nine million people. The forty selections which follow will not only introduce the reader to the history and culture of the Kingdom, but will also greatly facilitate the acquisition of colloquial Hijazi (Saudi) Arabic.

The linguistic situation in Saudi Arabia today is quite complicated because the Kingdom has been, especially over the past 25 years, a melting pot of different Arabic dialects. Muhammad Bakalla, a Saudi linguist trained in the United Kingdom, estimated that there are more than 200 dialects scattered over the country. This situation has led to the creation of a rather large stylistic variation between Modern Standard Arabic (MSA) and the colloquials. One will soon see that, in many respects, the Hijazi dialect is closer to MSA than, e.g., the Najdi (the Najd, which contains the capital city of Riyadh, is in the central part of the country). Thus the word *kef* 'how' is pronounced with a /k/ sound in the Hijaz just as it is in the MSA *kayfa*. In the Najd, however, the velar stop /k/ is replaced by the affricate /ch/. These phonological adjustments may take some getting used to.

In one way or another, then, every Saudi Arab will understand the dialect represented in this book throughout the Kingdom's 870,000 square miles because there is quite a bit of pan-Arabic used. It should be firmly kept in mind though, that Arabs throughout the Arab world speak their local dialects, but the more educated the person, the greater the tendency to interject MSA expressions and vocabulary. On formal occasions, the educated Saudi will use MSA, or at least upgrade his colloquial or code switch between MSA and his/her dialect.

This is the first advanced reader in Hijazi Arabic. As is stated in the Preface, it is assumed that the user has already studied a basic textbook of Hijazi Arabic such as the one by Margaret K. Omar; however, that is not an absolute prerequisite to the enjoyment of the following texts. He/she will be greatly helped by idiomatic, i.e., non-literal translations, grammatical notes pertaining to linguistic areas of comparative or descriptive interest, as well as cultural notes pertaining to life in this Islamic society.

Assuming that many users of this book have studied MSA but have little familiarity with colloquial Arabic, it is important to keep in mind that there are fundamental differences between them. Although there are vocabulary

and phonological differences, a more pronounced contrast can be seen in the elimination of such grammatical features as the case endings, the dual markers for verbs and adjectives, and mood markers such as the *-u* for the indicative. The grammatical notes for the selections will often greatly facilitate your switching your colloquial "hat" for your MSA one. Thus, in the first selection one can compare the verbal form *tiḥtal it occupies* with MSA *taḥtallu* (p.2, note 2). One can, in my opinion, acquire a knowledge of the language faster via these grammatical and cultural notes.

A word now about the transcription of the texts. Arabic is not normally written in English (Latin) script, but colloquial Arabic dialects often are, because the transcription is much more accurate than if the Arabic script were used. Thus these texts are transliterated according to the phonological principles and conventions used by Arabists and Orientalists.

The student may "teach himself/herself" Arabic with these splendid readings because the difficult, new vocabulary items are listed in each selection. Any of these words, sometimes with proper adjustments, are also used in MSA.

These narratives all come from native Saudis. I have many favorites among the forty, such as "Some Cities of Saudi Arabia." All of them are remarkably interesting, authentically transcribed for a native-like pronunciation, and accurately translated. You will soon have many favorites, too. This method of learning a foreign language is reminiscent of the sound, philological approach to foreign language teaching common in the more traditional, academic environments. You will soon come to appreciate the culturally relevant "emic" (i.e. significant) aspects of Saudi culture and civilization as a whole. The interrelatedness of language and culture, thought and society, will make the student glad indeed that she/he has decided to closely scrutinize the texts.

For anyone interested in Saudi Arabia in general or the Hijaz in particular, this book is a must. Take your time and study these texts slowly and carefully. If you have the services of a teacher or assistant, so much the better. If you do not, do not despair as this material can be studied and mastered heuristically. "Go for it," and remember the old Arabic saying about learning Arabic:

samʿ fataqlīd fatakārār faṣābr

listening, and imitation, and repetition and patience.

Please keep in mind that Arabic is not hard, just different. Good luck!

Alan S. Kaye

Professor of Linguistics and Arabic
Director, Laboratory of Phonetic Research
California State University
Fullerton, CA 92634 USA

Abbreviations

act.	active
adj.	adjective
adv.	adverb
coll.	collective
comp.	comparative
cf.	compare; refer to
conj.	conjunction
CV	consonant followed by a vowel
def.art.	definite article
du.	dual
e.g.	for example
f.	feminine
fig.	figurative
i.e.	that is (to say)
impf.	imperfect
imp.	imperative
intr.	intransitive
lit.	literally
m.	masculine
MSA	Modern Standard Arabic
ng.	negative
n.	noun
pl.	plural
part.	participle
pass.	passive
prep.	preposition
pron.	pronoun
pro.n.	proper noun
rel.pron.	relative pronoun
s.	singular
s.o.	someone
s.th.	something
tr.	transitive
v.	verb
v.n.	verbal noun
- āt	suffix for regular feminine plural
- īn	suffix for regular masculine plural

The Transcription System

Urban Hijazi Arabic has many sounds that do not have exact equivalents in English. On the following page is a list of the symbols used in the transcription of the sounds of Hijazi Arabic with their approximate English equivalents. This list is intended to help the user acquire a reasonably accurate Hijazi Arabic pronunciation and to introduce the system of transliteration used throughout the reader. The list also provides the movements and positions of the lips, tongue, throat, and nasal passages which produce the sounds. The user should master this part before any attempt at reading the selections.

The Arabic letter **ṭ**, as in *thin*, is pronounced **t** as in *tom* in Hijazi, but since the pronunciation model presented below is that of an educated speaker, the student should also expect to hear the Modern Standard Arabic pronunciation, e.g., *talāta*, *three* pronounced **ṭalāṭa**. It is also worth noting that the same letter is sometimes pronounced **s** as in *Sam*, e.g., **maṭalan**, for *example* is pronounced **masalan**.

The letter **ḍ**, as in *this*, is often pronounced **d** as in *dad*, e.g. **ḍahab**, *gold* becomes **dahab**. This same letter is also pronounced **z** as in *zoo*, e.g., **ida**, *if*, becomes **iza**. The Modern Standard Arabic pronunciation is often heard in the Hijaz area.

Hijazi Symbol

English Equivalent

ʔ	a glottal stop; the glottal catch in the throat (glottis closed) between the two vowels as in <i>oh-oh</i> .
a; ā	short a as in <i>bat</i> ; long ā as in <i>father</i> depending on the surrounding consonants.
b	b as in <i>bed</i> (a voiced bilabial stop).
d	d as in <i>dad</i> (a voiced dental non-emphatic stop).
ḍ	no English equivalent; raise the back of the tongue while producing this sound (a voiced dental emphatic stop).
ē	ai as in <i>bait</i> .
f	f as in <i>foot</i> (a voiceless labio-dental fricative).
g	g as in <i>got</i> (a velar stop).
gh	no English equivalent; similar to the French r in <i>Paris</i> (a voiced uvular fricative).
h	h as in <i>hat</i> (a voiceless glottal fricative).
ḥ	no English equivalent; tighten the muscles of the tongue and whisper without voicing (a voiceless pharyngeal fricative).
i; ī	short i as in <i>hit</i> , long ī as <i>ee</i> in <i>feet</i> .
k	k as in <i>kit</i> (a voiceless velar stop).
kh	no English equivalent; similar to the Scottish ch in <i>loch</i> (a voiceless uvular fricative).
l	l as in <i>light</i> (a voiced alveolar lateral).
m	m as in <i>mad</i> (a voiced bilabial nasal).
n	n as in <i>net</i> (a voiced alveolar nasal).
ō	oa as in <i>boat</i> , but without diphthongization.
q	no English equivalent; say <i>chalk</i> and hold the k longer in the back of the throat (a voiceless uvular stop).
r	like the Spanish r in <i>pero</i> (a voiced alveolar trill).
s	s as in <i>sofa</i> (a voiceless alveolar non-emphatic fricative).
ṣ	no English equivalent; raise the back of the tongue when producing this sound (a voiceless alveolar emphatic fricative).
sh	sh as in <i>shut</i> (a voiceless palatal fricative).
t	t as in <i>tent</i> (a voiceless dental non-emphatic stop).
ṭ	no English equivalent; produce it with the back of the tongue raised (a voiceless dental emphatic stop).
u; ū	short u like the oo in <i>foot</i> ; long ū like the oo in <i>fool</i> .
w	w as in <i>wind</i> (a voiced labiovelar semivowel).
y	y as in <i>yellow</i> (a voiced palatal semivowel).
z	z as in <i>zinc</i> (a voiced alveolar non-emphatic fricative).
ẓ	no English equivalent; produce it with the back of the tongue raised (a voiced alveolar emphatic fricative).
ẓ	no English equivalent; produce it while tightening the very back of the throat (a voiced pharyngeal fricative).

Pronunciation

Consonants

Most of the Arabic consonants have identical or slightly different English equivalents which a student of Hijazi Arabic will have no difficulty in pronouncing. However, there is a group of consonants that does not have equivalent sounds in English. Usually the student needs more time to acquire an acceptable pronunciation of these consonants. Such consonants are **q**, **ṭ**, **ṣ**, **ḍ**, **h**, **kh**, **gh**, and **ʿ**.

q

The **q** sound usually becomes **g** in Hijazi Arabic, but it sometimes occurs in the speech of educated speakers, rarely in the speech of uneducated speakers, except in certain words, e.g., **qurʿān**. To pronounce this voiceless uvular stop say *chalk*, hold the final **k** a little longer, then let the back of the tongue touch the soft palate. The consonant **q** requires a back pronunciation of a following vowel, e.g., **ā** is like the **a** in *father*.

ṭ

The pronunciation of the consonant **ṭ** requires a great deal of tightening of the muscles of the mouth and the throat while raising the back of the tongue towards the roof of the mouth. The consonant **ṭ** requires a back pronunciation of a following vowel. It is a voiceless dental emphatic stop.

ṣ

The consonant **ṣ** is pronounced differently than the English **s**. In pronouncing this sound try to curve the tongue upward slightly at the edge almost touching the upper gum, and tighten the muscles of the mouth as well as the back of the throat. This voiceless alveolar emphatic fricative requires a back pronunciation of a following vowel.

ḍ

The consonant **ḍ** is a voiced dental emphatic stop. When pronouncing the sound **ḍ**, allow the whole middle of the tongue to cover the roof of the mouth. Feel the muscular tension in the mouth and in the back of the throat as well. The consonant **ḍ** requires a front pronunciation of the following vowel, e.g. **ḍan**, whereas the consonant **d** requires a back pronunciation of a following vowel, e.g., **ā** is like **a** in *father*.

h

Most Westerners find the consonants **h** and **ʿ** the most difficult to pronounce. The consonant **h** is produced by tightening the muscles of the throat and then forcing the air through the throat while keeping the very back of the tongue as low as possible. Try to whisper **ah** very forcefully while keeping the throat muscles very tense.

kh

The consonant **kh** is a voiceless uvular fricative. It has no English equivalent. To produce the sound **kh** raise the back of the tongue close to the uvula, then force the air through this very tense passage. The sound **kh** is similar to the **ch** in Scottish *loch* or German *ach*.

gh

The consonant **gh** is the voiced counterpart of **kh**. It is also produced by raising the back of the tongue close to the soft palate without blocking the air passage. An excellent practice for producing the **gh** sound is to gargle without water. The consonant **gh** is similar to the French **r** in *Paris*.

ʿ

This voiced faucalized pharyngeal fricative has no English equivalent. It is the voiced counterpart of **h**. In producing the sound **ʿ**, tighten the muscles of the throat used in gagging and make the sound of being strangled.

Vowels

Hijazi Arabic has five vowels; **a**, **i**, **u**, **o**, **e**. The vowels **a**, **i** and **u** can be either short or long. Their long forms are represented by **ā**, **ī**, and **ū**. The pronunciation of a vowel depends to a large extent on the consonants adjacent to it. Furthermore, there is variation in pronunciation within the Hijazi dialect area. The difference between short vowels and long vowels is, of course, one of length. A carefully stressed long vowel is twice as long as a stressed short vowel. Since English speakers are not used to distinguishing the differences in vowel length, it is very important that the user recognize that this factor has a great affect on meaning, e.g., **dam**, *blood*; **dām**, *lasted*.

a

The vowel **a** is pronounced like the **u** in *fun*; its long form **ā** is like the **a** in *cab*, but sometimes like the **a** in *car*, depending on the surrounding consonants.

u

The vowel **u** is pronounced like the **u** in *put*; its long form **ū** is pronounced like the **u** in *rude* or the **oo** in *fool*.

i

The vowel **i** is pronounced like the **i** in *sit*; its long form **ī** is pronounced like the **ee** in *need* or the **i** in *machine*.

e

The vowel **ē** corresponds to the MSA diphthong **ay**, e.g., **bayt**, becomes **bēt**, **bintayn** becomes **bintēn**. The vowel **ē** does not have a short form. It is pronounced like the **ai** in *bat*.

o

The vowel **ō** corresponds to the MSA diphthong **aw**, e.g., **yawm** becomes **yōm**, and **nawm** becomes **nōm**. The **ō** also does not have a short form in Hġazi Arabic. It is pronounced like the **oa** in *boat*, but without diphthongization.

The Definite Article **al-**

The definite article **al-** (**adāt attaġrif**, the sign of making known) is prefixed to nouns and adjectives, e.g., **bēt**, **albēt**; **gašir**, **algašir**. The definite article is pronounced **al-** when prefixed to a word beginning with one of the "moon letters", **alġhurūf** **alqamariyya** **a, b, g, h, ħ, kh, ʿ, gh, f, q, k, m, w, and y**. Note the following:

akhdar	green	alʔakhdar
bint	girl	alʔbint
garya	village	alqarya
hadiyya	gift	alhaddiyya
harb	war	alħarb
ʿamal	work	alʿamal
ghalta	mistake	alghalta
finjān	cup	alfinjān
khabar	news	alkhabar
qānūn	law	alqānūn
kātib	writer	alkātib
madrasa	school	almadrasa
watan	country	alwatan
yad	hand	alyad

The rest of the consonants **d, ḡ, n, r, s, š, h, t, ʔ, z, z** are referred to as "sun letters," **alġhurūf ašshamsiyya**. The **-l-** of the definite article is assimilated to a following sun letter to form a double consonant. Note the following:

dars	lesson	addars
ḡarb	hitting	aḡḡarb
ruz	rice	arruz
sāʿa	watch, hour, clock	assāʿa
shēkh	sheik	ašshēkh
šabāh	morning	aššabāh
ʔariġ	road	aʔariġ
namla	ant	annamla
zābiṭ	officer	azzābiṭ
tarbiya	teaching	attarbiya

The Forty Selections

Selection One

maʿlūmāt ʿan almamlaka lʿarabiyya ssuʿūdīyya¹

assuʿūdīyya tiḥtal² akbar gism min shibh alJazīra lʿarabiyya. masāḥat almamlaka taman miyya³ wu sabʿīn alf mīl murabbaʿ tagrīban. tarwatha lmaʿḍaniyya tiḥmil addahab, alfiḍḍa, annaḥās, arraḥās, alḥadīd, wu baʿd almaʿāḍin attānya. ʿadad sukkān assuʿūdīyya tiṣʿa malyōn nasma tagrīban.

dīn almamlaka alʿislām. fīha wulid annabi muḥammad ṣalla llāh ʿalēh wu sallam⁴. wu fīha alḥaramēn⁵, makka lmukarrama wa lmadīna lmunawwara. humma yiʿtagdu bi⁶ mūsa wa bi abūna⁷ ibrahīm wa bi sayyidna ʿīsa ʿalēh assalām. alḥukūma mā tismaḥ⁸ li ghēr almuslimīm yiṣallu fi kanāʿīs aw fi maʿābid. mū masmūh⁹ buna lkanāʿīs fi kull assuʿūdīyya.

alʿislām ʿindahum attagwīm alḥijri¹⁰, wu huwwa yiʿtamid ʿala shshahr algmari illi huwwa tiṣʿa wu ʿishrīn yōm wu nuṣ. abtada ḥāda ttagwīm lamma ḥājjar annabi min makka ila lmadīna fi lqarn assābiʿ mīlādi. kull almuslimīn lāzim yiṣūmu shahr ramaḍān, yaʿni lāzim yitwaggafu ʿan alʿakl wu shshurb wu ttadkḥīn ʿūl annahār. algānūn assuʿūdi yījbur kull annās muslimīn wu ghēr muslimīn innu mā yāklū wala yiṣhrabu wala yidakḥkhīnu fi amākin ʿamma fi waqt ṣōm¹¹ ramaḍān. alʿashshur alʿislāmiyya hiyya: muḥarram, ṣafar, rabīʿ alʿawwal, rabīʿ attāni, Jumād alʿawwal, Jumād attāni, rajab, shaʿbān, ramaḍān, shawwāl, zu lgiʿda, wu zu lḥijja. fi khams arkān fi dīn alʿislami humma: ashshihāda bi anna lā ilāha illa llāh wu anna muḥammad rasūlu allāh, wu ṣṣalā khams marrāt fi lyōm, wu zzakā innēn wu nuṣ fi lmiyya, wu ṣōm shahr ramaḍān, wu ḥajj albēt.

Vocabulary

maʿlūmāt <i>n.</i>	information
aḥtal/yiḥtal <i>v.tr.</i>	to occupy
shibh alJazīra lʿarabiyya	the Arabian Peninsula
masāḥa <i>n.pl.</i> -āt	area
murabbaʿ <i>pass.part.</i>	square
maʿḍaniyya <i>adj.</i>	mineral
dahab <i>n.coll.</i>	gold
fiḍḍa <i>n.coll.</i>	silver

nahās *n.coll.*
 rašās *n.coll.*
 haḍīd *n.coll.*
 nasma *n.*
 alharamēn *n.du.*

aṭṭagad/yiṭṭagid + bi *v.intr.*
 kanāsa *n.pl.* kanāyis, kanāʾiṣ
 tagwīm hījri
 aṭṭamad/yiṭṭamid + ʕala *v.intr.*
 hājjar/yihājir *v.intr.*
 qarṇ *n.pl.* qurūn
 milādi *adj.*
 ajbar/yijbur *v.tr.*
 atwaggaf/yitwaggaf + ʕan *v.intr.*
 šōm *n.*
 rukn *n.pl.* arkān
 šihāda *n.*
 rasūl, *n.pl.* rusul
 zakā *n.*
 fi lmiyya
 haḥj *n.*

brass
 lead
 iron
 inhabitant; breeze; breath
 the two holy places of Mecca and Medina
 to believe
 church
 the Islamic calendar
 to depend on
 to immigrate; to emigrate
 century
 A.D.
 to obligate, force s.o.
 to abstain from
 fasting
 pillar
 declaration; certificate; witness
 messenger; prophet
 almsgiving
 percent
 pilgrimage

Notes

1. **almamlaka l-ʕarabiyya ssu-ʕdiyya**: *the Kingdom of Saudi Arabia*. Saudi Arabians as well as other Arabs do not use the full name of the country. Usually they refer to it either as **almamlaka**, *the Kingdom*, or **assu-ʕdiyya**.
2. **tiḥtal**: *It occupies*. Cf. MSA **tahtallu**. Note the change of the preformative vowel **a** → **i** as well as the deletion of the final vowel, which is a common phenomenon in Hijazi Arabic.
3. **taman miyya**: *eight hundred*. Cf. MSA **ʕamān miʾah** (pausal form). Note the change of MSA **θ** → **t** and the shortening of the vowel **a**. Note also the double **yy** to compensate for the deletion of the glottal stop.
4. **ʕalla liḥ ʕalēh wu sallam**: *God bless him and grant him salvation*. This expression is borrowed from MSA and is used as a eulogy after the name of the Prophet Muhammad.
5. **alharamēn**: *the two holy places, Mecca and Medina*. Hijazi dual nouns are marked with the suffix **-en** for masculine nouns and **-ēn** for feminine nouns which end in **a**. Hijazi Arabic borrows the genitive-accusative form only. Cf. MSA **ḥaramayni** with the Hijazi change of **-ay** → **ē** which is very common. However, there is another dual pattern in this dialect which is **itnēn** *f.* **itnēn** *f.* followed by the plural form of the noun, e.g., **itnēn riḡāl**, *two men*; **tintēn banāt**, *two girls*.

6. **yiṭṭagdu bi**: *they believe in*. Cf. MSA **ya-ṭṭagidūna**. Note the change of the preformative marker **a** → **i** with the loss of the third vowel as well as the deletion of the suffix **-na** and the shortening of the vowel preceding it.
7. **abūna**: *our father*. Cf. MSA **abīna** (nominative **abūna** and accusative **abāna**). Hijazi Arabic uses only the nominative form of **ab** and **akh**.
8. **mā tismah**: *does not allow*. The negative particle **mā** is used in Hijazi Arabic to negate verbs.
9. **mū masmūh**: *It is not allowed*. The negative particle **mū** precedes an adjective, an adverb, a noun or a prepositional phrase, e.g., **huwwa mū kabīr**, *he is not big*; **huwwa mū hina**, *he is not here*; **hiyya mū mu-ʕallima**, *she is not a teacher*; **humma mū fi lmaktab**, *they are not in the office*.
10. **attagwīm alhijri**: *the Hegira calendar*. This calendar in use in Muslim countries, reckons time from July 16, A.D. 622, the day after Muhammad's flight from Mecca to Medina. It is based on a cycle of 30 years, nineteen of which have 359 days, and eleven of which are leap years having 355 days each.
11. **šōm**: *fasting*. Cf. MSA **ṣawm** (pausal form). It is characteristic of Hijazi Arabic to change MSA **-aw** → **ō**, as is the case here.

tārīkh assuʿūdīyya wa ḥukūmatha

assuʿūdīyya liḥbat¹ dōr muhim fi tārīkh min gadīm azzamān fi majālāt attājira wu ddīn wu taqāfa. timtad almamlaka min albaḥr alʿaḥmar fi lḡharb ila lkhalīf alʿarabi fi shsharg. alʿarādi ssuʿūdīyya minawwəga wu lākin ḥīyya arq gāḥla² ʾjmālan, wu muʿzamma³ ṣaḥra⁴. arrubʿ alkḥālī huwwa akbar⁵ manṭiḡa ramliyya fi lʿālam. bas mā lāzim minsā annu fi ssuʿūdīyya fi wudyān, wu suḥūl, wu arādi ḥajariyya, wu jībāl khāṣṣa fi manṭiḡat ʿasīr. fi kamān⁶ masāḥāt zaḡḥīra⁷ nisbiyyan min alʿarādi lmukayyafa zirāʿiyyan. yigūlu innu ḥādi lʿarādi min akḥṣab wu min aktar alʿarādi lmuntīja fi shsharg alʿawsat, zay wāḥāt alqaṭīf masalan⁸.

shaʿb assuʿūdīyya shaʿb sāmi, kulluhum min aṣl ʿarabi wu taḡriban ʿaṣḥara bi lmiyya minhum baduw. assuʿūdīyyīn mā ʿjānasa maʿ shuʿūb tānya. bi lwāḡiʿ innu assuʿūdīyya mā kānat wala marra taḥt ay istiḡmār. ḥāda shshi sāʿad ʿala wiḥdat albilād wa istiḡrārha lʾiṭimāʿi. assuʿūdi huwwa insān fakhūr bi giyamu ddīniyya wu lʾakhlāgiyya wu bi turāū.

alʿarabiyya ʿindaha tārīkh ḡhani jiddan. ibtidāʿan min alqam⁹ assābiʿ mīlādi alʿarb nasharu risālat alʾislām min makka wu min almādīna wu nasharu luḡḥathum alʿarabiyya wu turāūthum. ḥāda ddīn imarḥala bi suʿa ila shimāl afrīqiya wu ila āsiya lwuṣṭa. amma tārīkh assuʿūdīyya lhādir yibtadi min sanat 1902, lamma ʿabdu lʿazīz astarjaʿ bēt ḡabīlatu fi riyāḡ. baʿd ḥarb talatīn sana ʿabdu lʿazīz waḥḥad kull alʿanāṣir almuḥarba (almutnāza) wu aʿlan nafsu malik assuʿūdīyya.

muḡdam khazzānāt annafī infataḥat baʿd alḥarb alʿālamīyya ttānya. ʿabdu lʿazīz abtada yistaʿmil kull fulūs annafī minshān yiʿaʾjil marḥalat alḥadāra wu ttagaddum fi bilādu. wu ḥādi imarḥala kānat titgaddam taḥt giyādat khulafaʾu almalik fēṣal wu lmalik khālīd wu lmalik fahd. assuʿūdīyya fīha malakiyya muṭlaqa. tīkhimha ʿēlat¹⁰ suʿūd, sulālat ʿabdu lʿazīz. guwwād alʿēla yiʿayyinu lmalik. qānūn assuʿūdīyya lhādir huwwa ashsharīʿa lʾislāmiyya, yaʿni alqurʿān alkarīm.

Vocabulary

dōr *n.pl.* adwār

gadīm azzamān

role, part (played by s.o. or s.th.); turn; floor

ancient times, former times

amtaḡyimtad + min...ila *v.intr.*

gāḥla *adj.*

ʾjmālan *adv.*

arrubʿ alkḥālī

wādi *n.pl.* wudyān

sahl *n.pl.* suḥūl

ḥajariyya *adj.*

nisbiyyan *adv.*

mukayyafa *adj.*

khāṣṣb *adj.comp.* akḥṣab

wāḥa *n.pl.* -āt

alʿjānas/yiʿjānas *v.intr.*

bi lwāḡiʿ

istiḡrār *n.*

fakhūr *adj.*

ḡīma *n.pl.* giyam

giyam akhlāgiyya

turāūḥ *n.*

aʿstarjaʿ/yistarjiʿ *v.tr.*

ʿunsur *n.pl.* ʿanāṣir mutnāza

ʿaʾjil/yiʿaʾjil *v.tr.*

marḥala *n.pl.* marāḥil alḥadāra

khālifa *n.pl.* khulafa

malakiyya muṭlaqa

ʿayyan/yiʿayyin *v.tr.*

ashsharīʿa alʾislāmiyya

to stretch, extend from...to

dry, arid, barren

on the whole, in general, generally speaking

the Empty Quarter

valley

level, soft ground, plain

rocky, stony

relatively

cultivated; conditioned; molded

fertile, productive

oasis

to intermarry

indeed, as a matter of fact

stability

proud

value

moral values

culture; heritage; inheritance, traditions

to get back, recover, regain; recapture

hostile factions

to expedite

stages of modernization

successor; caliph

absolute monarchy

to appoint; specify

Islamic law

Notes

- liḥbat *impf.* tilʿab: *It plays.* Cf. MSA laḡibat with the Hijazi change of the first vowel a → i and the deletion of the second vowel.
- gāḥla: *arid.* Cf. MSA ḡāḥilah (pausal form). Note the change of q → ḡ which is a common phenomenon in Hijazi Arabic; however, in some words the q sound never changes, e.g., qurʿān.
- muḡd/zamma: *most of it, the majority.* This word may be followed by a noun or a pronominal suffix, e.g., muḡzam alʿarādi, or muḡzamma. Cf. MSA muḡzamuha, with the change of ḡ → z and the deletion of the final vowel before the pronominal suffix.
- ṣaḥra: *desert.* Cf. MSA ṣaḥraʿ. Hijazi Arabic and most other Arabic dialects delete the glottal stop and shorten the final vowel of words ending in -ʿr, as is the case here.

5. **akbar**: *the biggest*. Hijazi Arabic uses the pattern aCCaC to form the comparative and superlative of adjectives.
6. **kaṁān**: *also, as well*. This word is not used in MSA. However, it is possible that it is based on the two MSA fused elements **kama** **anna**, *as well as, as, as also*. Most Arabic dialects use this word.
7. **zi/aghṭra**: *small*. Cf. MSA **ṣaghīr**atun (nominative). The **gh** sound may have caused the assimilation of **ṣ** → **z**. This shift occurs in many Arabic dialects.
8. **masalan**: *for example*. Cf. MSA **maʿalan** with the change of **θ** → **s**. The student should expect the MSA pronunciation as well.
9. **ibʿada**: *begin, started*. Cf. MSA **ibtadaʿa**. Note the deletion of the glottal stop and the final vowel. The form **badaʿ** is very common in Hijazi Arabic. The phrase **ibtidaʿan** min means *starting from, beginning with...*
10. **ʿala**: *family*. Cf. MSA **ʿāʾilāh** (pausal form). The glottal stop drops causing the change of the vowel **a** → **e**.

Selection Three

baʿḍ almuḍun assuʿūdiyya

1. makka almukarrama hiyya ʿašīmat kull almuslimīn. taʿassasat makka min lamma allāh **khalaj** bīr¹ zamzam ʿašhān yikhalliṣ ḥajar wu ibna ismāʿīl min almūt ʿataṣh. kull wāḥad yīrīf innu alʿarab aju² min nasl ismāʿīl. ibrahīm wu ibnu aštāḡḥalu katīr ʿašhān yibnu lkaʿba illi kānat naskān li lʿibāda ḥatta min gabl alʿislām. addīn alʿislāmī biyḡūl³ innu kull muslim fi lʿālām lāzim yīji yizūr makka fi waḡt alḥajj. ʿala lgalīla marra wāḥda fi lḥayā. daḥḥīn⁴ makka taḡḥayyarat marra⁵ ʿan almāḍī. fīha ʿamāyir kabīra wu shawāriʿ wāṣʿa wu ʿutūlāt katīra khāṣṣa li lḥujjā.
2. almadīna almunawwara hiyya madīna muḥimma ʿind almuslimīn li ann fīha jāmiʿ arrasūl almasḥḥūr wu gabru wu lmaktaba ḡagatu⁶ kamān, wu fīha lʿjāmeʿ alʿislāmīyya. kull ḥajj lāzim yizūr gabr annabi fi lmadīna. ayyām zamān kānat almadīna ʿaḡḥīra wa lākin daḥḥīn kibrat albalad wu kitrat⁷ annās fīha. fa bitṣḥūf innu ʿādu buna⁸ lmadīna min hadāk alwaḡt ḥatta inn alwāḥad mā yīrīfīha. šār fīha aswāḡ ḥadīsa wu ʿamāyir katīra.
3. arriyād madīna ḥadīsa wu btinna⁹ bi surʿa. almalik ʿabdul ʿazīz illi maḡrūf ʿādātan bi ibn suʿūd ʿimīlha ʿašīmat assuʿūdiyya. arriyād ʿindaha tāriḡḡ gadīm, tuʿtabar awwal ʿašīma li manḡat alyamāma. li ḡḥāyat awwal alkhamsīnāt mā kān fi wala ʿarḡ mzaʿfata tiwṣal¹⁰ ila rriyād. kānat ṣaḡra fīha ḡuṣūr min turāb wu ʿīn. jō nnās ila rriyād liʿannu fīha wāḡāt wāṣʿa min shajar annakhl wu lkḥudār, wu kān fīha mōya kāfya. kilmat 'arriyād' tiʿni basātīn aw Jannāt. manākḡha jāf marra, wu yinzal fīha maḡar galīl. arriyād kānat ʿašīmat gabīlat āl auʿūd wa lākin taradūhum minha. fi sanat 1902 ḡaṣarha almalik ʿabdul ʿazīz wu akḡadha (istarḡaḡha) min ibn rashīd.
4. Jidda yisammūha ʿarūsāt albaḡr alʿaḡmar. astaslamat Jidda li ʿabdul ʿazīz wu riḡālu sanat 1925, wa lākin tāriḡḡha mā btada illa li sanat 1933, lamma wazīr alḡiṡṡād waḡḡa ʿitīfāḡiyya maʿ sharikat stāndard ʿyl ḡagat kalifōrnya. dafʿu khamsa wu talatīn alf Junēḡ inglīzi dahab. wu min hadāk alwaḡt taḡḥayyarat Jidda wu irtafʿ ʿadad sukkānha min 25 alf nasma li malyōn taḡrībān fi sanat 1980. fīha aḡdas maḡār ismu maḡār almalik ʿabdul ʿazīz addawli, illi masāḡatu aktar min 40.5

mīl murabbāʿ. hāda lmaṭār yiʾammin kull sana safar malyōn wu nuṣ min alḥuǰǰaj
almuslimīn. wu sittat malāyīn musāfir tānyīn.

5. Jubel wu yunbuʿ byiḥassanu bi ṣhakil hāyil¹¹. humma mudun ṣināʿijyya wu
fiḥum mashārīʿ dakhma marra.

Vocabulary

almukarrama <i>adj.</i>	the honored, the revered; (with def.art.) epithet of Mecca
taʾassasat/tiʾassas <i>v.intr.</i>	to be established, founded
ḵhalag/yiḵhlag <i>v.tr.</i>	to create, make; to shape, form
bīr <i>n.pl.</i> ābār	well
ʿataṣh <i>n.</i>	thirst
naṣl <i>n.</i>	progeny, descendant
ʿibāda <i>n.</i>	worship
ʿala lgalīla	at least
munawwar <i>adj.</i>	lighted; shining; radiant; (with def.art. plus f. ending) epithet of Medina
mashhūr <i>act.part.</i>	famous
ʿādu/yiʿīdu <i>v.tr.</i>	to repeat an action
buna <i>v.n.</i>	building
ḥadīsa <i>adj.</i>	modern, up-to-date
nama/yinma <i>v.intr.</i>	to grow
tuʿtabar <i>v.pass.</i>	to be considered
li ḡhāyat	until
mzaʾffata <i>pass.part.</i>	paved
turāb <i>n.coll.</i>	dirt, soil; mud
ṣīn <i>n.coll.</i>	clay
wāha <i>n.pl.</i> -āt	oasis
<u>ṣhajar</u> nakhl	palm trees
bustān <i>n.pl.</i> basātīn	garden
ǰanna <i>n.pl.</i> -āt	paradise, garden
manāḵh <i>n.pl.</i> -āt	weather, climate
ǰāf <i>adj.</i>	dry
tarad/yiṣrud <i>v.tr.</i>	to expel, drive out, chase away
ḥāsar/yiḥāsir <i>v.tr.</i>	to surround, besiege
aḥṣar/yaḥṣir <i>v.tr.</i>	to regain, recapture
astaslām/yiastaslīm + li <i>v.intr.</i>	to surrender

waggae/yiwaggie <i>v.tr.</i>	to sign (one's name); to drop s.th.
irtafat/yirtafit <i>v.intr.</i>	to go up
amman/yiʾammin <i>v.tr.</i>	to provide; to trust s.o.; to insure
hāyil <i>adj.</i>	huge, vast, gigantic
mashrūʿ <i>n.pl.</i> mashārīʿ	project
ḍakhma <i>adj.</i>	huge, gigantic

Notes

- bīr**: *well*. MSA uses **bīʾr**. Note the deletion of the glottal stop and the compensatory lengthening of the vowel.
- aju**: *they came*. Cf. MSA **ǰāʾu**. Hijazi Arabic as well as many other Arabic dialect metathesize this MSA verb. Hijazi Arabic uses **ǰō** also.
- biyǰūl**: *he says*. Cf. MSA **yaǰūlu**. The prefix **bi-** is used in Hijazi Arabic to mark a habitual, progressive or future action. This marker does not occur in MSA. Note the deletion of preformative vowels, the change of **q** → **g** and the deletion of the final vowel.
- daḥḥīn**: *now*. MSA does not use this word, it uses **alʾān**. The cognates for this Hijazi lexeme are **ān** the demonstrative pronoun without **ḥāʾ** **attanbīh** and the word **ḥīn** (pausal form) *time*.
- marra**: *very much*. Hijazi Arabic uses this word as an intensifier. It may modify adjectives or verbs, and it either precedes or follows the word it modifies, e.g., **taḡḥayyarat marra**, *it changed a lot*, or **marra taḡḥayyarat**.
- ḡagatu**: *his*. This word agrees with the noun it modifies in gender and number, e.g., **almaktaba ḡagatu**, *his library*; and **alkutub ḡagōni**, *my books*. This usage does not occur in MSA.
- kitrat**: *increase, multiply*. Cf. MSA **kaʾūrat** with the change of **a** → **i** and the **θ** → **t** (a common phenomenon in Hijazi Arabic) and the deletion of the second vowel.
- buna**: *building*. Cf. MSA **bināʾ** (pausal form). Note the change of the first vowel **i** → **u** and the deletion of the glottal stop with the shortening of the final vowel. MSA uses **aǰdu bināʾa lmadīna**, *they have rebuilt the city*, instead of **ʿādu buna lmadīna**.
- btinna**: *is growing*. Cf. MSA **namā** impf. **tʿyanmu**. Hijazi Arabic does not adhere to the MSA rule that the final alif **awla** of a defective verb is changed to **wāw** in the imperfect, e.g., MSA **daʿā** impf. **yadʿu** is equivalent to Hijazi Arabic **daʿa** impf. **yidʿu**, *to call; to pray*.
- tiwṣal**: *taking to/linking to/leading to*. Most MSA verbs having the initial vowel **wāw**, drop the **wāw** in the impf. and imp., e.g., **waṣal/yaṣīlu**, **wajada/yaʾjīdu**. Unlike MSA Hijazi Arabic maintains the diphthong **iw** in the impf.
- hāyil**: *huge, gigantic*. Cf. MSA **ḥāʾīlīn** (genitive case). Note the deletion of the glottal stop and the substitution of the **y**, a common phenomenon in many Arabic dialects.

Selection Four

alfarg bēn alḥayāt fi lmamlaka wa lḥayāt fi amrika

amrika tikhtalif ikhtilāf kulli ʿan almamlaka. awwal ḥāja¹ alḥadāra. hina fi ʿindahum ḥadāra aktar mima ʿindana. bas mush² bi maʿna innu ihna mā ʿindana ḥadāra. fi³ ʿindana ʿamāyir wa shawāriʿ. kull ḥāja yikḥayyalha lʿinsān, mawjūda fi ssuʿūdiyya, bas innu mush bi nnisba lli bi amrika, aw fi dduwal lʿorōbbiyya.

min nāhiyat aljaw, aljaw mukhtalif tamāman, bard, wa talj. ihna mā ʿindana talj illa fi lmanātiḡ shshamāliyya. baʿd awgāt byījīna talj mū dāʾim. zay alʿām⁴, bi ḥāyil nizil ʿindana talj fi lmurtafaʿāt hināka. kān aljaw jiddan bārid, liʿannu ḥāyil fi shshamāl garība min lʿurdun. aḥyānan byījīna hawa zay ma ngūl ihna shamāli, w biykin aljaw bārid. almamlaka lʿarabiyya ssuʿūdiyya shaḥra, fa bardaha Jāf wa barraha Jāf, mā ʿada lmanātiḡ albahriyya, tabʿan bikūn fīha ruḡba bi sabab albaḥr.

min nāhiyat alʿādāt fi farg kabīr jiddan. aḥsan ʿindana alḥarīm mā tiḥlaʿ tigaddi⁵ bi nafsaha, yaʿni trūḥ assūg w tiḥtari aghrādaha lkḥāssa fīha. ʿindana arrijāl huwwa masʿūl ʿan kull ḥāja. huwwa lli yijib aghrād albēt wa lmagādi. alhurma law tiḥlaʿat min albēt, lāzim⁶ tkūn lābsa liib alkāmil, alli huwwa lmiḥfaʿ, alḥāja ssōda lli ʿa⁷ lwaḡh, wa lʿaba, w lāzim tkūn sōda. fi anwāʿ katīra min alʿuby. lḥurma law talaʿat min albēt lāzim tkūn lābsa jawil. maʿnātu⁸ lāzim tkūn musattara min arrās wu rragaba ila ruḡil. wa lmiḥfaʿ yitlibis⁹ tabagatēn¹⁰ ʿashān ykūn mā yiwarrī lwaḡh.

Vocabulary

farg *n.pl.* furūḡ
ikhtalaf/yikhtalif + ʿan *v.intr.*
ḥadāra *n.pl.* -āt
ʿimāra *n.pl.* -āt, ʿamāyir
atḥayyal/yikḥayyal *v.tr.*
mush bi nnisba illi
min nāhiyat
jaw *n.*
talj *n.coll.pl.* tulūḡ

difference
to be different from
modernization; development; civilization
building
to imagine
not to the extent that
concerning, with respect to
weather
snow

ʿām *n.*
hawa shamāli
jāf *adj.*
mā ʿada
ruḡba *n.*
gaḍḍa/yigaḍḍi *v.intr.*
gharaḍ *n.pl.* aghrād
magādi *n.pl.*
miḥfaʿ *n.pl.* maḥāfiʿ
ʿaba *n.pl.* ʿuby
musattara *adj.*
ragaba *n.pl.* -āt
tabaga *n.pl.* -āt

(with def.art.) last year
northern wind
dry
except
humidity
to go shopping
household items
groceries
veil
cloak, aba
covered, hidden
neck
layer

Notes

- awwal ḥāja:** *the first thing, first of all.* Arabic dialects often borrow MSA words and assign them different meanings, as is the case here. MSA ḥājatan means *need, necessity*.
- mush:** *not.* This word is borrowed from Egyptian Arabic. Another variation of this word is *mish*. Hijazi Arabic uses *mā*.
- fi:** This word may mean *there is/there are*. It is often used at the beginning of a sentence followed by an indefinite noun. It is also used by Saudis in interrogative sentences with the meaning *is...there? e.g., abu aḥmad fi? Is Abu Ahmad there?*
- zay lʿām:** *last year, for example.* The word *zay* may mean *as, like, for example*. The word *ʿām* when used as a definite noun means *last year* in Hijazi Arabic as well as in many other Arabic dialects.
- tigaḍḍi:** *to shop (for household things).* This word does not occur in MSA. It is a good isogloss for Hijazi Arabic. Note also the derived noun *magādi*.
- lāzim:** *must.* This is an active participle of the verb *lazima*; however, it has lost its function as an active participle and serves as an auxiliary verb. MSA uses the verb *yajibu + an*.
- ʿa:** *an.* This is the short form of *ʿala*. Another variation is *ʿal*. When pronominal suffixes are added to *ʿala*, the *a* changes to *e*, except for the first person singular.
- maʿnātu:** *this means (lit., its meaning).* Many Arabic dialects use the verb *yaʿni* in this situation. Cf. MSA *maʿnāhu, its meaning*.
- yitliba/is:** *is worn. pf. atlabas.* In Hijazi Arabic the passive verb is formed by adding the prefixes *an-* or *at-* to the perfect. However, this prefix becomes an infix in the impf. verb, e.g., *ankatab, was written, impf. yinkatib*. There is no rule stating which is to be used in a given case.
- tabagatēn:** *two layers.* Cf. MSA *ṭabaqatayni*. The dual in Hijazi Arabic is formed by adding the suffix *-ēn* (-tēn to nouns with the feminine ending *a*) to the noun. In some cases the equivalent of the dual is formed by placing *itnēn*, *tintēn* before or after a plural noun, e.g., *ʿindū banāt tintēn, he has two girls.*

maǧālis alḥarīm

alḥurma tiġlis fi maǧālis alḥarīm bas. mū mumkin tiġlis maǧ arriǧāl. fi maḥallāt la lʿazāyim maǧmūla kḥiṣṣān gism li lḥarim wu gism li rriǧal. hatta madkhal alḥarim yikūn la ḥālū¹. mā fi² madkhal muṣṭarak li lḥarim wa li rriǧāl sawa³. lāzim almadkhal matalan ṣhamāli wu lmadkhal attāni Janūbi aw ṣḥarǧi wu ḡharbi. mustahīl yikūn alʿitnēn Jamb⁴ baǧd. fi biyūt maǧmūla bi madkhal wāḥad. w hatta wa law fi bēt wāḥad fi rriǧāl w ḥarīm, dāyman⁵ yihāwil rāǧi lwalīma/ lʿazūma nafsu innu yikhalli lḥarim madkhalhum ʿala Janb wu rriǧāl madkhalham ʿala JJanb attāni. la ḥad baǧd awǧāt biyǧṭar alwāḥad iza mā ʿindū illa madkhal wāḥad aw ṣḥugga wāḥda byākḥud⁶ bēt Jāru ʿashān yifṣul bēn alḥarīm wa bēn arriǧāl. ḥādī lʿādāt ṭaḡan wu ttaǧālid, muṣḥ mumkin yikūn muṣṭarak.

ʿindana fi sṣeʿūdiyya alḥarīm biṣāfih baǧdhum albaǧd muṣḥ arriǧāl. alḥurma mā ṭǧāblak hatta law kunt ḡarīb laha. fi ʿindana baǧd awǧāt, fi lʿādāt innu ibn alʿam mā yishūf bint ʿammu, lēsh?⁷ liʿannaha tiḥil lu fi zzwawj. w ibn alkhāil mā yishūf bint ʿammatu kamān. alli yihǧgillhum yishūfu lḥurma humma, akḥūha, khālaḥa, ʿammaha, walad ukḥtaha, ashshakhš illi mā tiḡyigillu yitzawwajha, ḥāda illi mumkin yikhshif ʿalēha. innama ṣhakhš mumkin yitzawwajha ngūl ihna muṣḥ maḥram laha. maḥram maʿnāta innu mā yihigillu yitzawwajha, muṣḥ maḥram maʿnāta mumkin yitqaddam w yitzawwajha. lākin ihna fi lbalad ḡagatna mā nimṣhi ḥasab ḥādī lʿādāt. lamma arūḥ ʿind ahli baǧd awǧāt bi lʿāza nigeud niteashsh kullana sawa. mā fi ḥad biḡhib ʿan asuffra illa ida kān fi wāḥad ṭāliǧ mīʿād⁸ aw maṣḡḥūl wu mā yigdar yji ʿala lḡhada aw ʿala lʿasha. kullana nigeud ʿala sufra wāḥda w nākul⁹ sawa ḥarīm ʿala rriǧāl. lēsh?⁷ liʿannu ana mutzawwij w akḥūy mutzawwij yanʿni mumkin yikhshif ʿalā zōjati, lākin dīniyyan ḥāda ḥarām.

Vocabulary

maǧlis *n.pl.* maǧālis
kḥiṣṣān *adv.*
li/a ḥālū
muṣṭarak *act.part.*
sawa

get together, social gathering; chamber; board; council; conference room
especially
by itself, alone
common, joint, combined
together

mustahīl *adj.*
rāǧi lwalīma
ṣḥugga *n.pl.* -āt, ṣḡugag
ḡābal/yiḡābil *v.tr.*
ḡal/yihil + li *v.intr.*
kashaf/yikhshif ʿalēha *v.intr.*

maḥram

iǧāza *n.pl.* -āt
ḡḥāb/yiḡḥīb + ʿan *v.intr.*
suфра *n.*
ṭāliǧ mīʿād
ḡarīm ʿala rriǧāl
ḡarām *adj.*

impossible
the host of the feast
apartment
to meet, to face; to compare
to be lawful, permitted, allowed
to look at her unveiled; to examine her medically
unlawful; unmarriedable, being in a degree of consanguinity precluding marriage; taboo, forbidden
vacation, leave; license, authorization
to be absent; to hide
dining table
has an appointment
women and men
unlawful, forbidden; sin; sacred; offense

Notes

1. **li/a ḥālū:** *by itself, off by itself, separate (lit., for its condition).* The usage of this phrase is typical of Hijazi Arabic.
2. **mā fi:** *there is not.* The preposition *fi* with the long vowel *i* functions as a pseudo-verb. Therefore it is negated by the negative particle *mā*. It is used to introduce a sentence and is usually followed by an indefinite noun, e.g., *fi madkhal muṣṭarak, there is a common entrance.* However, in interrogative sentences such nouns are often plural, e.g., *fi madākhil muṣṭaraka li rriǧāl wu li ḥarīm? Are there common entrances for men and women?*
3. **sawa:** *together, jointly.* Cf. MSA *sawīyyan* or *sawīyyatan*.
4. **Jamb:** *beside, next to.* Cf. MSA *Janb* (pausal form) with the dissimilation of *n* → *m*. The MSA pronunciation is also used.
5. **dāyman:** *always.* Cf. MSA *dāʿīman*. Hijazi Arabic as well as many Arabic dialects change the *hamza* to *y* in the active participle of form-one hollow verbs, as is the case here. It is worth noting that the accusative nunation serves to indicate that this active participle functions as an adverb.
6. **byākḥud:** *he takes.* Cf. MSA *yaḡḥudu*, with the deletion of the glottal stop, the compensatory lengthening of the vowel *ā*, and the loss of the final vowel.
7. **lēsh?** *why.* This word functions as an interrogative adverb in Hijazi Arabic. MSA does not use *lēsh*, but uses *limāʿā* instead.
8. **ṭāliǧ mīʿād:** *has an appointment (lit., going appointment).* MSA does not use this construction but uses *kāna ʿala mīʿādina maǧa* instead.
9. **nākul:** *we eat.* Cf. MSA *naʿkulu*. See #6 above for further details.

hādis sayyāra

marra kunna nāzīn ana w zōjī ʿashān nigaddī¹ ijāza ʿusbūjiyya ʿind abūy w ʿummi. Ili ḥaṣal, innu taʿaṭṭalna fi ḥarīg, wu ṣṣabab, kān fī ḥādis. waggafna waqt, nizilt min assayyāra ʿashān aṣḥūf nōʿ alḥādis ʿsh. fa ḥaṣsalt innu kān fī wāḥad min assawwāgīn musriʿ, wu fi nafs alwaqt kān fī wāḥad biḥāwil yigtaʿ alkhaf, fa mā kān ʿindu furṣa, tiliʿ quddāmu w aṭṣādamat assayyārāt. tgaffal alkhaf ʿalēna liʿannu fi sayyārātēn, w fī sayyāra tālta jāyya² mwājha. fa idtarrēna nūgaf lēn³ albulis yiji. ʿindana ddawriyyāt ḥaggaṭ alkhaf ḥāda shaghghāla arbaʿa w ʿishrīn sāʿa.

kān fī wāḥad min sawwāgīn assayyārāt Ili ḥaṣal bēnhum alḥādis mughma ʿalē. taḥḥan fi lhāla ḥādi lāzim ykūn fī isʿāf. nizil wāḥad min annās alwāgīn w ḥāwal yisāʿdu. waggaf annazif, taḥḥan awal ḥāja, ʿabāl ma⁴ jāṭ almustaḥfa. ihna ʿindana kull baʿd khamsīn kīlu fī mustaḥfa. maḥaṭṭa kāmla, mōgīf kāmil. istirāḥa fīha maṭʿam w fīha maṣjīd w fīha maḥaṭṭat banzīn, w ṣiyāna ḥag assayyārāt, w fīha maḥālis ḥag alḥarīm, buyūt kida ḡhuraf bi lʿajār, bi ṣṣāʿa. almsāfirīn yiju yirtāhu fīha. almaḥaṭṭa ḥādi kānat tibejīd ʿan makān alḥādis mū agal min talātīn kīlu. fa min aṣṣaʿb innak tishīl insān mughma ʿalē wu twaddī kull ḥādi lmasāfa.

intadarna ila ann albulis jā w ḥaggaṭ bi ḥādis. bēn ma hu yihaggaṭ Ja lʿisʿāf w akhad ashshakhs almughma ʿalē. baʿdēn ittaḍaḥ innu rāʿi ssayyāra allī gāṭiʿ alkhaf huwwa lmuḥṭi⁵, Ili huwwa mughma ʿalē. akḥadu rukḥṣatu awwal shay ʿashān yiktubu ʿalē lmuḥḥālaḥa Ili sawwāha. katabu ʿalē lmuḥḥālaḥa⁶ w jābu lwinsh w saḥabu ssayyārāt w waddaḥu lkhaf w šarat ḥāja ʿadiyya.

taḥḥan assawwāg almukḥṭi mulzam yidfaʿ attaʿwīd ʿan addāmij li rāʿi ssayyāra Ili tahashshamat minshān yiṣallihha. bi nnisba li ttaʿmīn ḥag assayyārāt maʿwūd, bas muṣḥ kull wāḥad bisawwīha. ʿindana mush farḍ innak tisawwi taʿmīn, yaʿni ḥāja ikḥtiyāriyya. mumkin tiʿammin ʿala ḥayātak aw ʿala ay ḥāja, bas attʿamīn ʿala ḥayāt dīniyyan ʿindana ḥarām, w ḍud addīn. ida kān⁷ alwāḥad muʿammin ʿala ssayyāra, taḥḥan sharikat attaʿmīn hi Ili tidfaʿ kull shay.

law⁸ ḥad māt fi ḥādis, w kān lkhafa? mush mutaʿammad, assawwāg mujbūr fi ḥādis, assawwāg majbūr yidfaʿ ḡharāma, allī nullaha ddiyya⁹. w ida kān mutaʿammad yūgāʿ ʿalē lhukm addīni, Ili huwwa lḡatl. addīn yḡūl assin bi ssin wu lʿēn bi lʿēn, ay ḥāja yisawwīha lʿinsān lāzim yitlagga Jazāha. ʿindana ṣṣarīg ida sarag byigtaʿu yaddu.

Vocabulary

hādis <i>n.pl.</i> ḥawādis	accident
gaḍḍa/yigaḍḍi <i>v.tr.</i>	to spend (time)
ijāza ʿusbūjiyya	weekend
khaf <i>n.pl.</i> khutūt	(here) lane, line
furṣa <i>n.pl.</i> furās	(here) chance, opportunity
aṭṣādama/yiṭṣādam <i>v.intr.</i>	to collide, hit
tgaffal alkhaf ʿalēna	the road was blocked
mwājha <i>adj.</i>	opposite (direction)
idtarri/yiḍtarr <i>v.intr.</i>	to find it necessary, have to
dawriyya ḥaggaṭ alkhaf	highway patrol
shaghghāla <i>adj.</i>	(here) on duty, working
mughma ʿalē	unconscious
isʿāf <i>n.</i>	first aid; ambulance
nazif <i>n.</i>	bleeding
ʿabāl ma + v.	until, while
istirāḥa <i>n.</i>	(here) rest area
maḥaṭṭat banzīn	gas station
ṣiyāna <i>n.</i>	maintenance (of a machine, a car)
aḡār bi ṣṣāʿa	rent on an hourly basis
irtāḥ/yirtāḥ <i>v.intr.</i>	to rest
ḥaggaṭ/yihaggaṭ + bi <i>v.intr.</i>	to investigate
aʿittadaḥ/yittadiḥ <i>v.pass.</i>	to be clear, obvious, evident
mukḥālaḥa <i>n.</i>	violation, traffic ticket
winsh <i>n.</i>	tow truck
waḍḍaḥ/yiwaddiḥ alkhaf	to clear the road
mukḥṭi <i>act.part.</i>	at fault

rujīm/yurjām v.pass.	to be stoned
ashsharīʿa līslāmiyya	Islamic law
bi ihdāʾ	by the guidance of
rasūl with def.art.	the Prophet Muhammad
kalām allāh	God's word
subhānahu wa taʿāla	(God) to whom be ascribed all perfection and majesty
gāḍa/ yigāḍi v.tr.	to judge, punish, sentence
mugāḍāt n.	punishment; sentence, (judicial, court) ruling
Jald n.	lashing
allāh aʿlam	God knows
khēzarān n.	reed, bamboo, cane, rattan
Jalda n.pl. -āt	a lash, a lashing
bardu	still
mafrūḍ pass.part.	supposed; ordered, requested
Jallād act.part.pl. -In	person who performs the lashing
gubbāʿa n.pl. -āt	hat
dāʾirīyya adj.	circular
gubbāʿa dāʾirīyya	beret
bi sharṭ	on the condition that
lār/yīlīr v.intr.	to fly
lāh/yīlīh v.intr.	to fall
muʾlīm adj.	painful
raʿfa - bi	being merciful, having pity
mudnīb act.part.	offender

Notes

1. **Jaza:** *punishment, penalty.* Cf. MSA **Jazāʾu** with the shortening of the second vowel to **a**, and the deletion of the glottal stop along with the final vowel.
2. **lā bud ma:** *it is unavoidable; must.* Usually when **ma** follows **lā bud**, it is in turn followed by a verbal sentence as is illustrated in the text. It is worth noting that **lā bud** often expresses *probability* and *probability* rather than *necessity* and *certainty*, e.g., **hu la bud marīḍ, he is probably sick.**
3. **hikāya:** *matter, story.* The word **hikāya** has several meanings in Hijazi Arabic. It may mean *matter or issue*, e.g., **hādī hikāya dīniyya, this is a religious matter.** It also may mean *story*, e.g., **ibni azzaghīr yihūb alhikāyāt, my little son likes stories.** Note also its use in the expression **esh alhikāya?** *What is wrong or what is the problem?*
4. **timshi bi ddīn:** *is in accordance with the religion (lit., walks in the religion).* MSA does not use this construction. It is typical of Hijazi Arabic.

5. **subhānahu wa taʿāla:** *(God) to whom be ascribed all perfection and majesty.* This expression is borrowed from MSA. It is a term of praise and honor to God and His creations.
6. **bardu:** *also.* This word does not occur in MSA. It is a good Hijazi Arabic isogloss.
7. **lār:** *it flies.* Cf. MSA **lā lru.** Note the deletion of the preformative vowel causing the regressive assimilation of **l** → **l**.
8. **di:** *this.* This is a contraction of **hādī.** It is borrowed from Egyptian Arabic.

şandüğ attabarruġāt wu dafġ addiyya

zay ma gulna iza l'insān gatal gatil bi gaşd, ashshariġa tiġkum innu lāzim yingatal. lākin iza lgalit kān mū mutaġammid, alġukūma tifiṛiġ ġala lġātil innu yidfaġ diyyat alġatil w lāzim yidfaġ ġharāma li lġukūma. iza ahl almagtūl sāmahūh w ġālu kġalaş mā nibġha¹ diyya, alġukūma tġūl hāda şhay² min ġaġġahum. bas alġukūma tākġud ġaġġaha. masalan tişjin alġātīl wu tiddafiġu alġġarāma ġaġġatha.

ġindana fi ssuġdiyya fi ġabāyil³ katīr. kull ġabīla tsawwi laha şandüğ tabarruġāt. masalan inta wāġad min afrād alġabīla tidfaġ kamasīn riyaīl fi şhshahr. alġabīla fiha lā yigiīl ġan ġishrin, talatin alf şhakġş. fa tuġ inta kġamsīn w hāda ybuġ kġamsīn, fa tiikawwam alfulūs kull sana. ay⁴ wāġad yşir ġalġ muşġkil, aşşandüğ hu illi yidfaġ ġannu⁵. hāda şhay mumkin yisāġid alfard katīr iza wagāġ fi muşġkil.

mush aġġlab alġālāt ahl alġatīl biyitlbu diyya, liġannu in kān faġadt yā imma abūk, yā imma akġūk, yā imma ŷummaġ, yā imma waladak. alfulūs mā ġaġawwiġ⁶. hāda şhay taġriġ ġindana asāsi, bas fi baġd alġawāyil tġūl, nistaġfid bi lfulūs⁷. naġliha li l'awlād iza kān abūġum illi twaffa. w illi ġindu kullġum aġfal akbar wāġad hawāli arbaġataġş kġamstaġşar sana wu byidrus, taġban byistaġfid. imma yaġtu ddiyya li l'awlād ġashān masalan agal ġāja yibnūġum bēt yiskunu fih, aw yisġtaru bēt yiskunū fih. alġasd min innak tākġud addiyya mush innak tistaġmilha istiġmāl tarfiġi aw trūġ timashsha, tistaġmilha istiġmāl fi maġalla.

Vocabulary

tabarruġ *n.pl.* -āt
diyya *n.pl.* -āt
bi gaşd
mutaġammid *adj.*
farad/yifrid + ġala *v.intr.*
ġharāma *n.pl.* -āt
baġġa/yibġha *v.tr.*
fard *n.pl.* afrād

donation; contribution
blood money, indemnity for bodily injury
intentionally, deliberately
intentional, deliberate
to impose; to order; to make incumbent
fine; compensation; penalty
want
individual

lā yigiīl ġan
atkawwam/yitkawwam *v.intr.*
wagaġ fi muşġkil
aġġlab alġālāt
faġad/yifgid *v.tr.*
yā imma
ġawwad/yiġawwiġ *v.tr.*
twaffa/yitwaffa *v.intr.*
istaġfād/yistaġfid + min *v.intr.*
tarfiġi *adj.*

atmashsha/yitmashsha *v.intr.*

fi maġalla

Notes

- nibġha:** *we want.* This is a pure Saudi Arabic verbal form. It may be used alone or as an auxiliary verb. It is always imperfect in form even when the verbal complex of which it is a part is perfective in meaning, e.g., *kān yibġha yirūġ atġāġif, he wanted to go to Ta'if.* When speaking with non-natives, Saudis tend to use *biddi*, borrowed from Palestinian Arabic, or *ġawiz*, borrowed from Egyptian Arabic.
- şhay:** *thing, something.* Cf. MSA *şhay?* (pausal form) with the deletion of the glottal stop.
- ġabġeil,** pl. of **ġabīla:** *tribes.* Cf. MSA *ġabāġil.* Note the common Hijazi Arabic change of *q* → *g*, and the substitution of the glottal stop by *y*. These changes are very common in other Arabic dialects as well.
- ay:** This particle is borrowed from MSA. It is used before a noun; in a statement it means *any* and in a question it means *which*, e.g., *ay suġdi mumkin yirūġ almadrasa, any Saudi can go to school, and ay ġars mā faġimtu? Which lesson did you not understand?*
- ġannu:** Cf. MSA *ġanhu.* Note the gemination of the *n* to compensate for the deletion of the *h*.
- ġaġawwiġ:** *will compensate.* Hijazi Arabic uses the prefix *ġa-* as a marker for the future tense. Sometimes the invariable auxiliary verb *raġ* followed by the imperfect form of the verb expresses the future, e.g., *raġ tġawwiġ.*
- nistaġfid bi lfulūs:** *We benefit from the money.* Cf. MSA *nastaffidu min alfulūsi.* The major distinction here, other than the change of the preformative vowel *a* → *i* and the deletion of the final vowel, is that the Hijazi Arabic verb collocates with the preposition *bi*, while the MSA verb collocates with the preposition *min*.

no less than
to be piled up
got into trouble
in most cases
to lose; to miss; to be bereaved
either
to make up to s.o. for a loss; replace
to pass away, die
to benefit from s.o. or s.th.
luxurious, comfortable and pleasant;
leisure
to have a good time; take a walk, stroll;
to go on a trip
appropriately

tārīkh sharikat arāmkō fi ssuēūdiyya

gişşat assuēūdiyya mū kāmla iza mā nitkallam ʿan gişşat annaft. tārīkh arāmkō bada? sanat 1933 lamman¹ waggagat alhukūma ssuēūdiyya ittifāgiyyat alʾimtiyāz alʾasāsīyya maʿ sharikat stāndard ʾōyl (sōkāl) ḥaggat kalifōrnya. baʿdēn² hādī shsharika ḥawwalat alʾimtiyāz li sharikat kalifōrnya arēbyān stāndard ʾōyl (kasōk). wu fi sanat 1936 šarat sharikat teksās timluk nuş³ sharikat (kasōk) illi baʿdēn ḡhayyarat ismaha sanat 1944 li arāmkō, wu ʿaddalat ittifāgiyyat alʾimtiyāz alʾasāsīyya ʿiddat marrāt. fi sanat 1948 sharikatēn min ashsharikat alʾamrīkiyya lkabīra aštatar ashum (huşaş) fi arāmkō, fa šarat huşaş (sōkāl) talatīn bi lmiyya, wu iksōn wu teksākō talatīn bi lmiyya kull wāhda wu huşşat mōbil ʿashara bi lmiyya. fi sanat 1980 šarat almamlaka ssuēūdiyya timlik kull ḥuḡuḡ imtiyāz arāmkō fi zzēt alkhām wu lmarāfiḡ wu lʾintāj.

lamman lagu zzēt sanat 1932 bada? amrīka tibʿat riḡāl mutkhaşşīn wu mawād wu maʿaddāt alhafr ila ḡdahrān, albalad illi banatha shsharika fōḡ ḥaḡl addammām. fi lʾawwal ḡhafaru ʿiddat ābār wu lākin mā lagu zēt bi nnisba illi atşawwarūha. fi māris sanat 1938 ḡhafaru bīr ḡhamīḡ marra⁴, wu lagu zēt bi kammiyyāt kabīra.

almamlaka waggafat kull ʿamalīyyāt intāj albatrōl lamman ḡāmat alḡarb⁵ fi ʾōrōbba. wu fi sanat 1943 ashsharika aʿlanat innaha ḡatībni maʿmal li ttakrīr fi rās tannūrā⁶. fa zād talab albatrōl baʿd alḡarb wu šarat ashsharika tizīd intājha ziyāda kabīra ʿashān tiʾammin li nafsha naşīb fi ssuḡ alʿālamīyya.

tūʿtabar arāmkō akbar⁷ sharika muntija li zzēt alkhām wu sawāʾil alḡhāz aḡtabīʿi fi lʿālam. li hāda ssabab almamlaka akḡhadat almartaba lʾūla bēn albuldān illi tintij annaft fi shsharḡ alʾawşaş wu tālta fi lʿālam baʿd alwilāyāt almuttaḡida wu lʾittihād assōfyāti. lāzim nizkur inn assuēūdiyya hiyya akbar balad muşaddīr li zzēt wu sawāʾil alḡhāz aḡtabīʿi fi lʿālam.

arāmkō ʿindaha mashārīʿ tānya muhimma jiddan fi taḡwīr almanḡiga shsharḡiyya. wu minha mashrūʿ shabakat alkahraba. alhukūma ḡalabat min arāmkō ʿashān (ʾassis wu tdir sharikat alkahraba fi lmanḡiga shsharḡiyya. w hādī shsharika

lilhīn bītīlub musāʿadāt idārīyya min arāmkō. hādī shsharika hiyya illi tiʾammin alkahraba li kull mudun almanḡiga shsharḡiyya wu lḡura wu li mashrūʿ alḡhāz wu li kull aşşināʿat attānya fi lmanḡiga.

Vocabulary

kāmla *adj.*
 naft *n.*
 waggagē/yiwaggigē *v.tr.*
 ittifāgiyyat alʾimtiyāz
 asāsīyya *adj.*
 ḡawwal/yiḡawwil *v.tr.*
 malak/yimlik/uk *v.tr.*
 ʿaddal/yiʿaddil *v.tr.*
 sahm *n.pl.* ashum
 huşşa *n.pl.* huşaş
 zēt *khām*
 marfaḡ *n.pl.* marāfiḡ
 intāj *n.*
 laga/yilāgi *v.tr.*
 mukḡhaşşaş *adj.pl.* -īn
 mādda *n.pl.* mawād
 maʿaddāt *n.pl.*
 ḡafr *v.n.*
 atşawwar/yiʿşawwar *v.tr.*
 ḡhamīḡ *adj.*
 kammiyya *n.pl.* -āt
 maḡmal takrīr
 zād/yizīd *v.tr.*
 amman/yiʾammin *v.tr.*
 naşīb *n.*
 sūḡ ʿālamīyya
 sāʾīl *n.pl.* sawāʾīl
 ḡhāz jabīʿi
 martaba *n.pl.* -āt
 muşaddīr *act.part.pl.* -īn
 taḡwīr *n.*

complete
 petroleum
 to sign; to drop; to cause to fall
 concession agreement
 basic
 to assign s.th. to s.o.; to transform; to transfer
 to own
 to revise; to adjust; to amend, modify
 share (of stock); arrow
 share, portion
 crude oil
 facilities
 production
 to find
 specialized
 material
 equipment
 drilling, digging
 to imagine; to expect; to photograph; to draw
 deep
 quantity
 (here) refinery
 to increase
 to insure; to provide; to guarantee
 share; portion; luck, chance; fate
 international market
 liquid
 natural gas
 rank
 exporter
 development

shabakat alkahraba
lihīn
garya *n.pl.* gura

electric power network
until now
village

Notes

1. **lamman**: *when*. Cf. MSA **lamma**. This is a subordinating conjunction which introduces a verbal sentence.
2. **baʿḍen**: *afterward, later*. MSA uses **baʿḍaʿīdin**.
3. **nuṣ**: *half*. Cf. MSA **niṣf** (pausal form). Hijazi Arabic as well as many other Arabic dialects delete the *f*. This word may also mean *middle*, e.g., fi nuṣ allīl, *in the middle of the night*. Note also **imtiḥān nuṣ assana**, *the semiannual examination*.
4. **ghamīḡ marra**: *very deep*. Cf. MSA **ḡamīḡ Jiddan**. Hijazi Arabic changes the **ḡ** → **gh** and **q** → **g**. The word **marra** as an intensifier does not occur in MSA. It is used in Hijazi Arabic to modify adjectives or verbs. It can either precede or follow the word it modifies.
5. **ḡāmat alḡarb**: *the war started, broke out*. This expression is pure Hijazi Arabic. Note that Hijazi Arabic treats the word **ḡarb** as a feminine noun. MSA does not use this expression; it uses many other expressions, one of which is **indalaḡatī ḡarbu**.
6. **rās tannūra**: Cf. MSA **raʿs tannūrah** with the common Hijazi Arabic deletion of the glottal stop and the lengthening of the vowel **ā** to compensate for its loss.
7. **akbar**: *bigger, biggest*. Both the comparative and the superlative adjectives have the same pattern aCCaC.

Selection Ten

dirāsāt muṣḡkilat ḡhala lmuḡūr

gism¹ addirāsāt alʾiḡṡimāḡjiyya bi kulliyyat alʾadāb bi Jamīʿat almalik suʿūd, bi taẓẓīḡ min wizārat alʿadl, ḡām bi dirāsa li zāhirat ḡhala lmuḡūr fi lmuḡṡtamāḡ assuʿūdī². waṣal ila lḡurayyāt yōm arrubūʿ³ almāḡḡi farīḡ min gism ʿilm alʾiḡṡimāḡ illi huwwa mukallaf bi dirāsāt ḡādī lmuṣḡkila. alfarīḡ mitkawwin min alʾustāz almuṣāʿid bi gism addirāsāt alʾiḡṡimāḡjiyya bi lkulliyya, adduktūr mḡammad ḡāni ʿiṣa, almuʿīd fi lḡism ṣāliḡ ibrahīm alkhudūrī wu ḡhamsa ṡalaba.

istagbal alfarīḡ maḡāli mufattiṣḡ alḡhudūd alḡḡarbiyya wu amīn maṡḡat alḡurayyāt, sulṡān bin ʿabdul ʿazīz aṣṡudūrī, w rahḡab bīḡum⁴ w ḡaṡ ḡaṡ ṡaṡarrufḡum Jamīʿe attashīlāt.

ḡām alfarīḡ bi Jawlāt mīdāniyya fi gura lmaṡḡaga, w kamān⁵ sawwu Jawlāt fi dāḡḡil aḡyāʾ lmadīna lmiḡḡḡalta, minṣḡān yīḡmaḡu lmaḡlūmāt min almuwāḡīnīn min mukḡḡḡalaf almustawayāt alʾiḡṡimāḡjiyya. ṡḡakar adduktūr ḡāni maḡāli amīr almaṡḡaga ʿala ṡajawubu maḡ alfarīḡ. kamān ṡḡakar adduktūr almuwāḡīnīn fi lḡurayyāt ʿala ṡaʿāwīnḡum likwayyis⁶. huwwa ḡāl innu lḡadaf min ḡādī ddirāsa huwwa taẓẓīḡ ḡḡaḡḡat ḡhala lmuḡūr fi kull anḡāʾ lmaṡḡlaka, w taḡḡīm dirāsa mitḡāmla⁷ li wizārat alʿadl. kamān innu ṡḡuḡḡil aṡṡalaba bi Jamīʿe almaḡlūmāt w muḡābalat almuwāḡīnīn ḡāsaḡḡil laḡum ʿamalḡum baʿḡ takḡarruḡḡum bi izni llāḡ, ʿaṡḡān yīḡḡḡidmu muḡṡamāḡḡum almuṡlim.

Vocabulary

ḡhala <i>n.</i>	inflation, high cost, rising cost
mīḡr <i>n.pl.</i> muḡūr	dowry
ḡām/yiḡūm <i>v.intr.</i>	to undertake; to get up
gism <i>n.pl.</i> aḡṡām	department; part, portion
dirāsāt iḡṡimāḡjiyya	social studies
zāḡira <i>n.</i>	phenomenon
farīḡ <i>n.</i>	team, group
mukallaf <i>pass.part.pl.</i> -īn	authorized; commissioned, delegated
ustāz muṣāʿid	assistant professor
muʿīd <i>n.pl.</i> -īn	intern

istaghal/yistagbil v.tr.
 maʿālī
 mufattiḥ *act.part.pl.* -īn
 hudūd *n.*
 rahḥab/yirahḥib v.intr.
 taḥt taṣarrufhum
 tashīl *n.pl.* -āt
 Jawla mīdāniyya
 garya *n.pl.* gura
 hay *n.pl.* ahyāʾ
 maʿlūmāt *n.*
 muwāṭin *n.pl.* -īn
 mustawa ijūmāʿi
 tajāwub *n.*
 taʿāwun *n.*
 kwayyis *adj.*
 anḥāʾ? almamlaka
 dirāsa mi/utkāmla
 muḡābala *n.pl.* -āt
 saḥḥal/yisahḥil v.tr.
 takḥarruj *n.*
 bi izni llāh

to receive (people), to welcome
 his excellency
 inspector
 borders, boundaries
 to welcome
 at their disposal
 facilitation; facility
 field trip
 village
 neighborhood
 information
 native, citizen
 social class
 response, reaction; cooperation
 cooperation
 good, fine
 every part of the kingdom
 comprehensive study
 interview, meeting s.o.
 to make something easier, simplify
 graduation
 if God is willing; if God permits

6. **kwayyis**: *well, good, fine*. This is another colloquial word used either as an adverb or as an adjective. e.g., **huwwa yitkallam inglīzi kwayyis**, *he speaks English well*, and **aḥmad n]al kwayyis**, *Ahmad is a good man*. The word **zēn** is also used with the same meaning.
7. **mi/utkāmla**, **m. mitkāmil**: *complete*. The active participle of some verbs is formed in Hijazi Arabic by adding the prefix **m-**, **mi-**, or **mu-** to the imperfect of the verb after deleting the personal prefix, and changing the short vowel before the final consonant to *i*, e.g., **yitkāmal mitkāmil**. Note that the final *i* is dropped from the feminine form.

Notes

- qism**: *department*. Cf. MSA **qism** (pausal form) with the change of **q** → **g**, which is a common phenomenon in Hijazi Arabic. This word may also mean *part or portion*.
- assuʿūdi**: *Saudi*. The final **-y** of a masculine adjectival **nisba**, unlike in MSA, is **not doubled** in Hijazi Arabic, e.g., **suʿūdi**, **suʿūdiyy**.
- yōm arrubūʿ**: *on Wednesday*. Cf. MSA **alʿarbaʿat**. This word is a good isogloss for Hijazi Arabic. **arrubūʿ** is an MSA word which means *region, area, territory, land*. It is not uncommon for Hijazi Arabic to borrow words from MSA and assign them different meanings.
- rahḥab biḥum**: *He welcomed them*. MSA uses **rahḥabba bihim**. The major distinction other than the deletion of the final vowel is that, in accordance with the operation of vowel harmony, MSA uses **bihim** rather than **bihum**.
- kamān**: *also, besides, moreover*. As was previously mentioned, this word does not occur in MSA. It is a typical colloquial Arabic word, used as an affirmative particle to emphasize an action.

**khaṭar almurabbiyāt alʔajnabiyyāt yishghil ihtimām wuzara!
ləamal bi lkhalīj**

wuzara *shshuʔūn* alʔitīmāʕiyya haġġōn adduwal assitta illi humma aqdaʔ fi majlis attaʕāwun alkhālījī ʔalabu² dirāsa *shāmla*³ ʕala mawḍūʕ ziyādat istikhḍām alʕāyilāt alʕarabiyya fi lkhalījī harīm min alhind wu min Janūb *shargi* āsya, *ʕashān* yirabbu lbuzūra⁴ haġġōnhum. hāda lmaḍwūʕ yiglig alwuzara. ijtamaʕu wuzara majlis attaʕāwun fi masqat *ʕashān* yibhasu *khaṭar* almurabbiyāt alʔajnabiyyāt. gālu lwuzara annu lʔawlād illi yirabbūhum⁵ ajnabiyyāt mā yigʔrifu yitkallamu ʕarabi kwayyis, w kamān humma yitʕallamu ʕādāt mā titafiq maʕ attaġālid alqawmiyya.

mā fi ihsāʔiyyāt *shāmla* fi lkhalījī, wu lākin fi lbahrēn kān fi 13 alf murabbiya ajnabiyya fi sanat '82. hādi nisba bi muʕaddal wāhda li kull ʔusratēn⁶ aw talāt ʔusar. maʕ alʕilm innu⁷ lbahrēn hiyya agall duwal alkhālījī fi lghina w illi yibluġ ʕadad sukkānha 360 alf nasma maʕ almuḥājirīn w *ghēr* almutzawjīn.

asṣahīfa lbahrēniyya 'akhbār alkhālījī', ams naddadat bi hādi ttaglīʕa illi tafashshat min *ʕashr* sinīn. kān hadaf annās innu yigtanu murabbiya *ʕashān* tībukh, wu tinaddif albēt, wu tirabbi lbuzūra. w baġdēn ʕārat hādi lʕāda ʕunṣur asāsi fi haykal almujtamaʕ.

kull ʕuhuf alkhālījī tizkur bi istimrār ʕan ḥawādis illi biṣṭīr maʕ hadōla lʔatfal bi sabab ʕadam *khiḥrat* hadōla lʔānisāt wu ssayyidāt illi byirjāʕ aṣlhum li manāʔiq rīfiyya fi āsya, w bi nōʕ *khāš* li sirilānka. fi muʕdam alḥālāt, albukūma ḥakamat ʕala hadōl almurabbiyāt bi ssjīn aw bi ʔardhum min albilād min ajl sulūkhum almuʔtib maʕ muḥājirīn min nafs aljinsiyya. w hāda matal mū kwayyis bi nnisba li lʕāyilāt.

fi ʕām '81 nādat Jarīda *khālījīyya* bi tawġif manḥ *rukḥaš* alʕamal li hadōla lʔajnabiyyāt illi yitruku asar salbi ʕala lʔawlād. yōm alʔitnēn aʕlanat suljāt albahārēn tawġif tašārīḥ alʕamal. w dalḥīn fi ḥamla duḍ alʔiġāma *ghēr* almashrūʕa fi lbilād li lʕummāl alḥārbīn min kafīlhum ṣāhib alʕamal.

wizārat attakhfījī fi dawlat alʔimārāt alʕarabiyya sawwat dirāsa w lāġat innu mawjūd mā bēn malyūnen wu nuš li talāt malāyīn min almuḥājirīn min bilādhum

yishṭaġhlu fi manjaṭag alkhālījī. w hāda yisāwi tišʕīn bi lmiyya min aliyaḍ alʕāmla fi lʔimārāt w arbʕīn bi lmiyya fi ssuʕūdiyya wu lbahrēn.

shaddadu wuzara lʕamal w *shshuʔūn* alʔitīmāʕiyya bi duwal alkhālījī alʕarabiyya fi nihāyat ijtīmāʕhum fi masqat ams ʕala ahamiyyat dirāsāt taʔsīr almurabbiyāt alʔajnabiyyāt ʕal ʕāyila lʕarabiyya fi manjaṭag alkhālījī.

kallafu lwuzara maktab almutābaʕa bi dirāsa *shāmla* ḥawalēn⁸ hāda lmaḍwūʕ bināʔan ʕala ddirāsāt illi ḥatsawwītha kull dawla. w lāzim yigʔruḍu kull natāyīj hādi ddirāsāt ʕala dawrat majlis wuzara lʕamal w *shshuʔūn* alʔitīmāʕiyya lġadma.

Vocabulary

khaṭar *n.pl.* akhbār
murabbiya *n.pl.* -āt
ajnabiyya *adj.,n.*
ashghal/yishghil *v.tr.*
ihtimām *n.pl.* -āt
khālīj *n.*

majlis attaʕāwun alkhālījī
ʔalaby/ʔitlub *v.tr.*
mawḍūʕ *n.pl.* mawāḍiʕ
ziyāda *n.*
istikhḍām *n.*
alhind *pro.n.*
Janūb *sharg* āsya
buzūra *coll.n.*
haġġōn *poss.pron.*
aglag/yiglig *v.tr.*
baḥas/yibhas *v.tr.*

ʕāda *n.pl.* -āt
attafag/yittafig + maʕ *v.intr.*

taglīd *n.pl.* -āt, tagālīd
qawmiyya *adj.,n.pl.* -āt
ihsāʔiyyāt *n.*
nisba *n.*

danger, threat
governess, educator; nanny
foreign; foreigner
to occupy
concern, care
gulf
the Gulf Cooperation Council
to request, order, ask
subject, issue, matter; title
increase
using
India
South East Asia
children
their
to worry, concern, upset, disturb, trouble
to discuss; (with ʕan) to look for something, to search
habit, customs, traditions
to agree with; to suit; (with the preposition ʕala) agree on
traditions, rituals
national; nationalism
statistics, census
percentage, proportion

muḡaddal *n.pl.* -ät

ḡusra *n.pl.* ḡusar

ghina *n.*

nasma *n.*

muhājir *act.par.pl.* -īn

ṣahīfa *n.pl.* ṣuḡuf

naddad/yinaddid + bi *v.intr.*

taglīya *n.pl.* -ät

tafashsha/yitfashsha *v.intr.*

agtana/yigtani *v.tr.*

ṭabakh/yiṭbikh *v.tr.*

naḡḡaf/yinaḡḡif *v.tr.*

ḡunṣr *n.pl.* ḡanāṣir

asāsi *adj.*

haykal *n.pl.* hayākil

bi istimār

ḡādis *n.pl.* ḡawādis

tifl *n.pl.* atfāl

ḡadam khibra

ānisa *n.pl.* -ät

sayyida *n.pl.* -ät

raṭjaḡ/yirṭjaḡ *v.intr.*

aṣl *n.pl.* ṭuṣūl

rīfiyya *adj.*

bi nōḡ khāṣ

muḡdam

tard *n.*

sulūk *n.*

muḡṭb *adj.*

jinsiyya *n.pl.* -ät

matal *n.pl.* amtiāl

nāda/yinādi *v.tr.*

tawḡif *n.*

manḡ *n.*

rukḡṣat ḡamal

asar *n.pl.* asār

average; (if used as *adj.*) amended, modified, adjusted

family

riches, wealth

inhabitant; breeze; breath

immigrant

newspaper

to denounce, degrade, expose (someone's faults)

fad, trend

to spread (often of an epidemic)

to own, possess

to cook

to clean

element

basic

temple; skeleton, framework (of a structure), frame

continuously, always

event, happening; accident

children

lack of experience

unwed girl

lady, married woman

to go back, return

roots, background

rural

especially

most (of)

expelling; firing (someone)

behavior

shameful

nationality

example; proverb; lesson

to call

stopping

granting

work permit

trace; effect, influence

saibi *adj.*

tasrīḡ *n.pl.* -ät, taṣārīḡ

hamla *n.pl.* -ät

igāma *n.*

mashrūḡa *adj.*

hārib *act.part.pl.* -īn

kaḡfīl *n.pl.* kufala

yad ḡāmla

ṣḡaddad/yiṣḡaddid *v.tr.*

kallaf/yikallif *v.tr.*

mutābaya *n.*

bināṭan ḡala

ḡaraḡ/yiḡruḡ *v.tr.*

natīja *n.pl.* natāyij

negative

permit

campaign, expedition

residence, stay

legal, lawful

escapee

sponsor, legal guardian; responsible

labor force

to emphasize, reinforce, stress

to commission, authorize

follow up, continuing

based on, on the basis of

to present, exhibit

result

Notes

1. **wuzara:** *ministers.* Cf. MSA **wuzarāʔu** with the deletion of the glottal stop and the final vowel, and the shortening of the final vowel **ā** ---> **a**. This form of plural is very common in Hijazi Arabic.
2. **ṭalabu:** *they requested.* This verb has many meanings in Hijazi Arabic as well as in MSA, e.g., **ṭalab min rabbu almaghfirā,** *he asked his God for forgiveness;* **aimalik ṭalab waqf itlaḡ annār,** *the king demanded a cease-fire;* **ṭalabna lḡasha,** *we ordered dinner.*
3. **ṣḡāmla:** *complete.* This is the feminine active participle of **ṣḡāmil.** Note the deletion of the vowel **i** in the feminine form. See Selection 10 #7.
4. **buzūrā:** *children.* This word does not occur in MSA. It is possible that the plural form **buzūr,** *seeds,* is the cognate for this Hijazi Arabic word. MSA uses **awliād** or **atfāl.**
5. **yirabbūhum:** *They raise them.* Cf. MSA **yurabbūnahum.** In Hijazi Arabic the third person feminine plural of the verb is identical in form with the third person masculine plural, as is the case here.
6. **ḡusarāten,** pl. **ḡusar,** s. **ḡusra:** *family.* This word is borrowed from MSA with the change of the dual suffix **-ayn** (genitive and accusative) to **-en.** The word **ḡayyila** is more common.
7. **maḡ alḡilm innu:** *knowing that, keeping in mind, (lit., with the understanding that).* This expression is borrowed from MSA. **maḡa lḡilmi anna...** MSA also uses **ḡilman bi anna.**
8. **ḡawalēn:** *around; about, concerning.* This is a Hijazi Arabic word. Cf. MSA **ḡawla.**

mushkilat ʿadam attawjīh almihani

yā! Jamāʿa, aʿtagid innu taʿlīm almujtamaʿ li abnāʾu yuʿtabar² sarwa igtiʿādiyya hāyla. biyjīn tamarha baʿd attawjīh wu ttadrīb wu ttaʿlīm albannāʾ. bi lhaḡīga innu lhāja li ttaʿlīm lʾakādīmi wu lmihani ʿarūriyya jiddan. almujtamaʿ yihṭāj li sawāʿid abnāʾu ʿashān yinbana buna salīm³. lāzīm nirabbi ayyāl wāʿya illi ʿindahum alʾistiʿādā yitʿallamu hīraf wu mihan šināʿiyya, mit mikānīkiyya, wu kahraba ssayyārāt, wu nnijāra wu lḡāda, wu lbuna, wu lḡišāra⁴, wu ttamdīdāt aššihhiyya, wu mihan tānya illi mū mumkin⁵ nistaḡhni ʿanha fi lḡayāt alʿādiyya.

min almunāsib nibda? fi ʿumr mubakkir ʿashān nizraʿ mafāhīm taʿlīm almihan alhurra wu iḡtirāmha fi nufūs attalāmīz fi lmadāris. min lmuḡaddal ʿarūrat idkḡāl wuruḡ mihaniyya fi lmadāris li taʿlīm almbādī? lʾasāsiyya ʿan baʿḡalmihan aššināʿiyya. lāzīm tiballish⁶ ḡādi lfikra fi šṣufuf lʾibtidāʿiyya lʿālya, wu tistamir lēn nihāyat attānawīyya lʿamma. w lāzīm yikūn fi ʿalāmat ʿala ḡādi lmuwād mit almuwād attānya, ʿashān yikhallu⁷ tṭallāb yihṭammu bi ḡādi lmihan.

barnāma) almihan alḡirāfiyya fi lmadāris yisāʿid lʾidāra wu tṭalaba ʿala farz almuṡūl wu rraḡbāt wu lmuḡdira. baʿḡēn yiwawjīhu ttalāmīz ḡasab ḡudrāthum, fi nihāyat albarnāma) ḡaykūn fi ʿadad min attalmāmīz illi yikhṭāru lmihan wu yḡubbu yishṭaḡḡu fīha. ḡadōla attalāmīz lāzīm yiltaḡu bi marākiz mihaniyya, w daḡḡīn ḡaykūn ʿindahum attawjīh almihani ssalīm. ḡāda lbnāma) fi ʿumr mubakkir ḡayḡiḡi natāyīy ʿaʿzīma fi lmuṡtaḡbal.

katīr min annās yinzuru li lmihan aššināʿiyya wu lḡiraf nazra tigallīl min ḡimatha. humma yidunnu annu illi yitwawjīh li ḡādi lmihan huwwa fāḡīl fi ttaʿlīm alʾakādīmi. ḡāda mū ṣaḡ. liʾann dars alḡiraf amr muḡim fi taḡaddum almujtamaʿ w izdiḡāru, w lāzīm nisud alḡāja li ḡādi lmihan illi iḡna niḡtājha fi kull lʾawḡāt, w ḡadōla ttalāmīz humma ṣḡabbāb almuṡtaḡbal w ḡayḡūdu lmujtamaʿ li lʾaḡḡal.

min wāyḡāt almadrassa ziyāda ʿala ttarbiya wu ttaʿlīm, huwwa taḡḡīr ttalāmīz wāḡīn min nufuṡhum wu yistaʿmlu khibrāthum wu ṣḡaḡārathum. w lāzīm tiktāshīf muṡūlhum w mawāhibhum wu twawjīhum attawjīh assalīm. wu kḡuṡṡan attakāṡīz

illi ʿindahum alḡudra li lʾaḡmāl alfanniyya mitl arrasm wu lḡiraf. ḡāda rahiḡkḡalli lmuwāṡīn yihiss innu lmadrassa laha dōr ʿaʿzīm fi buna lmujtamaʿ lʾiḡtiṡādi wu ṣṡināʿi.

fa iḡna bi ḡāja li lmihan aššināʿiyya wu lḡiraf, wu lḡaṡḡ min ḡāda lbnāma) huwwa lfāyda li kull afrād almujtamaʿ wu lkḡēr li lḡamīʿ.

Vocabulary

mihani *adj.*
yā Jamāʿa
sarwa *n.pl.* -āt
jana/yījī *v.tr.*
tamar *col.n.pl.* atmār
taʿlīm *n.*
tadrīb *n.*
bannāʾ? *adj.*
bi lhaḡīga
ʿarūri *adj.*
sāʿid *n.pl.* sawāʿid
rabba/yirabbi *v.tr.*
jīl *n.pl.* ayyāl
wāʿi *adj.*
istiʿādā *n.pl.* -āt
ḡirfa *n.pl.* ḡiraf
kahraba ssayyāra
nijāra *n.*
ḡidāda *n.*
buna *n.*
ḡišāra *n.*
tamdīdāt ṣṡihhiyya

vocational
people! (vocative)
wealth, treasure
to reap
fruits; results
guidance
training
productive, constructive
frankly, in fact, indeed
necessary
wrist, hand, arm
to raise (a child, a beard)
generation
alert, aware, vigilant
readiness; willingness; ambition
vocation, career, trade
automotive electricity
carpentry
smithery, the trade of a smith
building, construction
brick laying
plumbing, installing pipes for water and sewers
to be able to do without
understanding, concept, idea
respect
workshop
principle, ideology
to start, begin
grade, mark, sign

astaḡḡna/yistaḡḡni + ʿan *v.intr.*
mafḡūm *n.pl.* mafāhīm
iḡtirām *n.*
warṣḡa *n.pl.* wuruḡ
mabdaʾ? *n.pl.* mabādī?
ballash/yiballish *v.tr.*
ʿalāma *n.pl.* -āt

ahattam/yihattam *v.intr.*
 farz *n.*
 mēl *n.pl.* muyūl
 ragħba *n.pl.* -āt
 magdiira *n.pl.* -āt
 akhtār/yikhtār *v.tr.*
 naẓar/yinẓur *v.intr.*
 nazra *n.*
 gīma *n.*
 fāshil *act.part.*
 taqaddum *v.n.*
 izdihār *n.*
 wāsiġ min nafsu
 khibra *n.*
 shaṭāra *n.*
 aktashaḥf/yiktashif *v.tr.*
 mawhiba *n.pl.* mawāhib
 rasm *n.*
 gaṣd *n.*
 fayda *n.pl.* fawāyid
 fard *n.pl.* afrād

to be concerned, take care
 sorting out, classifying
 desire, inclination
 desire, inclination
 ability
 to choose, select
 to look at
 glance, look,
 value, price
 failure
 advancing, improvement
 progress
 confident of oneself
 expertise
 skill, cleverness
 to discover
 talent, gift
 drawing
 purpose, goal
 benefit, interest (on money); gain, profit
 individual

7. **yikhallu:** *they let.* This is a pan-colloquial verb. It may be used as an auxiliary verb as is the case here, **yikhallu tṭullāb yihattamu, they let the students be concerned.** It also functions as a primary verb, e.g., **kħalli lṭawliḍ fi lbēt, leave the children at home.**

Notes

- yā:** The vocative particle **yā** is used in direct address. It is placed before an indefinite form of the noun, e.g., **yā Jamāga, people!** It is also used before proper names or titles in addressing persons, e.g., **yā muħammad, Oh Muhammad.**
- yuṭtabar:** *is considered.* This passive verb is strictly MSA; however, it is often used in Hijazi Arabic as well as in some other dialects.
- yinbana buna sllm:** *to be built well (lit., to be built well building).* In MSA, as well as in Hijazi Arabic, all verbs whether transitive or intransitive, active or passive, may take their own abstract nouns as cognate accusatives **almafʿulu lmuṭlaqu** to emphasize or magnify the action or state expressed by the verb. Cf. MSA li **kay yubna bināʿan salṭman.**
- giṣāra:** *brick laying.* This word occurs in MSA but with a different meaning. The MSA meaning of this word is *shrinking and bleaching cloth, fulling.*
- mū mumkin:** *impossible.* The word **mumkin** used before the imperfect form of the verb means *you may...*, e.g. **mumkin tākħud hada lgalam, you may take this pen.** It also introduces a question, e.g., **mumkin tiġallimni hādī lhira? Could you teach me this trade?**
- tiballigh:** *starts.* This is strictly colloquial. It is often used as an auxiliary verb, e.g., **lāʿzim tiballigh tiġallam miħna, you have to start learning a trade.**

Selection Thirteen

izā'at arriyād tihādqir barnāmij li ta'ālim allugha l'arabiyya

almamlaka tāl 'umrak¹, btihtam bi mašlahat² kull muwāṭin su'ūdi. fa binshūf attagaddum al'iḥjīmā'ij wu tagāfi fi kull manjaga fi ssu'ūdiyya. zay ma garētu fi ddurūs assābga, almamlaka hassanat ma'āshat almuwāṭin assu'ūdi bi šūra khayāliyya. hāda ittagaddum mū bas li ssu'ūdiyyin wu lākin li kull al'aḥānib allī 'āyishin 'jindana³.

zay ma tiegrifu annu aktariyyat⁴ alyad al'ā'āma fi ssu'ūdiyya hum aḥānib wu mā yiegrifu yitkallamu 'arabi. fa binshūf annu lmamlaka btihtam bi ta'ālim allugha l'arabiyya li hadōla l'ummal.

dahḥin izā'at arriyād bi lmušāraka ma' ma'had allugha l'arabiyya bi jāma'at muhammad bin su'ūd al'iḥslāmiyya biyhadqiru durūs izā'eiyya⁵ li ta'ālim allugha l'arabiyya. hādi ddurūs maktūba khusūšan⁶ bi ta'ālim al'arabi li ghēr al'arab. ma'had allugha l'arabiyya hadqar hāda l'barnāmij bi šifatu Juz? min mashrū'ū l'kabir illi huwwa nashr allugha l'arabiyya, luḡhat dīnana lḥanīf fi l'ālam kullu. byishmil hāda l'barnāmij kutub asāsiyya wu kutub tānya li llugha l'arabiyya maktūba kullaha fi iḥr attagāfa l'iḥslāmiyya, wu kutub tānya maktūba bi luḡhat alḥayāt alyōmiyya.

min jibha tānya minshān yisahlilu ta'āllum allugha li kull ghēr annā'gīn fiha allī yirghabu yie'allamūha, almā'had ašdar 'adad min almā'ā'jīm/algawāmīs. fa maslan gāmūs alif bā'ij 'arabi muzawwad bi rrusūm almula'wana allī tidil 'ala lma'āni lwārda fi ssilsila allī ḥayīšdirha lma'had li ta'ālim allugha l'arabiyya li ghēr abnā'zha. wu išdar gāmūs tāni li nafs almufradāt assābga murattaba ḥasab almuwāḍū'āt, masalan kull shay 'an al'zakl biykūn taht mawḍū' wāḥad. hadi lgawāmīs mušammama 'ala asās dirāsa taḥlīliyya li ttaḥārib almutawaffra fi hāda lma'āl bi llugha l'arabiyya aw bi lluḡhāt atānya.

Vocabulary

izā'ga *n.pl.* -āt
ḥaddar/yihaddir *v.tr.*
mašlahā *n.pl.* mašālīh

broadcasting; network
to prepare, make ready
well-being; benefit; business

sābig *act.part.*
hassan/yihassin *v.tr.*
ma'āshā *n.*
aktariyya *n.*
yad 'ā'āma
mušāraka *n.*
bi šifatu
nashr *v.n.*
ḥanīf *adj.*
asāsi *adj.*
ḥār *n.pl.* -āt
sahhal/yisahhil *v.tr.*
nāḥij *act.part.*
alif bā'ij
muzawwad *adj.*
rasm *n.pl.* rusūm
mula'wana *adj.*
wārda *adj.*
silsila *n.pl.* -āt, salāsil
mušammama *adj.*
'ala asās
taḥlīli *adj.*
taḥruba *n.pl.* taḥārib
mutawaffra *adj.*

previous; former
to improve
way of life/living; livelihood
majority, most of
labor, labor force
cooperation, collaboration; participation
in its capacity as
spreading; publication; announcement
true (in reference to the Islamic religion)
basic, important
framework; frame
to make s.th. easy
speaker
in alphabetical order
provided, supplied; equipped
drawing, picture
colored, colorful
mentioned; found
episode; chain; range
designed
based on, on the basis of, according to
analytic
experiment
available, provided

Notes

1. **tāl 'umrak:** *May [God] extend your life.* This is a polite expression used when addressing a person. It indicates respect as well as a wish for a long life. The expression **yā ṭawīl al'umr** is as common.
2. **mašlahā:** *welfare of s.o.* Hijazi Arabic uses this word with many different meanings, e.g., **almašlahā l'ā'āmma**, *public welfare*; **mašlahā ḥukūmiyya**, *a government agency*; **li mašlahat aḥmad**, *Ahmad's well-being*; **mā 'jindu mašlahā**, *he does not have a career*.
3. **'jindana:** *we have, in our (country).* Cf. *French chez nous*. Note its usage as the equivalent of the prepositions *to and for* respectively, e.g., **hu rāḥ 'jind almuḍir**, *he went to the director*; **hu yishṭaḡhil 'jindana**, *he works for us*.
4. **aktariyyat alyad al'ā'āma:** *most/the majority of the labor force*.
5. **izā'eiyya:** *via radio/TV.* This nisba adjective (that is, a relative adjective) indicates something characteristic of, or having to do with the noun from which it is derived. This type of adjective ends in -i in the masculine and -yya in the feminine.

6. *khuḍān*: *especially*. Nouns are not ordinarily inflected for case in Hijazi Arabic. However, there are a few nouns which take the accusative nunation **-an**, e.g., *yōm*, *day*, *yōmiyyan*, *daily*.

Selection Fourteen

taḥḍīr dawra fi majāl taʿlīm alkubār¹ ʿashān yimḥu lʿummiyya² fi maṭʿagat addarʿiyya

wāfaḡ maʿāli wazīr almaʿārīf ʿala taḥjīz dawra tadribiyya fi majāl taʿlīm alkubār wu maḥw alʿummiyya, bi markaz attadrīb wu lbuḥūs alʿilmiyya taṭbīgiyya fi ddarʿiyya. ʿammāl³ tinazzim ḥādī ddawra alʿidāra lʿamma bi maṭʿagat arriyād, fi gism taʿlīm alkubār. aḡshurūṭ almuḥaddada mingḥān lʿiṭihāḡ bi ḥādī ddawra hiyya:

1. lāzim yikūn⁴ almultaḡig mudarris fi lmarḡala lʿibūdaʿiyya.
2. lāzim yikūn ḡaḍa muddat talāt sinīn fi ttadrīs.
3. lāzim tikūn taḡdīrātu lʿfanniyya fi aḡḥīr sanatēn lā tgīll ʿan jayyid.
4. mā lāzim yikūn ḡaḍar dawrāt zay ḥādī.

wu min Jihha tānya ballaḡḥ mudīr ʿām attaʿlīm Jamīʿ almadāris ʿashān⁵ yiʿaʿjilu w yirsilu asāmi kull arrāḡḡbīn fi lʿshīrāk bi ḥādī ddawra. w lāzim yḡḥalliḡu tiḡbāyat kull almaʿlūmāt allāzma⁶ bi ḥāda lkḡuḡūḡ liʿān aḡḥīr mawʿid li gubūl ṭalabāt atarshīḥ huwwa yōm 11-6-1404 ḥjriyya⁷.

Vocabulary

dawra <i>n.pl.</i> -āt	(here) workshop
majāl <i>n.pl.</i> -āt	area, field, subject
ummiyya <i>n.</i>	illiteracy
wāfaḡ/yiwāfiḡ + ʿala <i>v.intr.</i>	to agree, approve
taʿlīm alkubār	adult education
maḥw <i>n.</i>	erasing, wiping out
buḥūs ʿilmiyya	scientific research
taṭbīgi <i>adj.</i>	applied
nazzam/yinazzim <i>v.tr.</i>	to arrange
idāra ʿamma	general administration
sharṭ <i>n.pl.</i> ḡhurūṭ	condition, stipulation
ḡaḍa/yiḡḍi <i>v.tr.</i>	to spend (time)
taḡdīrāt <i>n.</i>	evaluation
jayyid <i>adj.</i>	good
ballaḡḡ/yiballiḡḡ <i>v.tr.</i>	to notify

ʔaʃʃal/yiʔaʃʃil v.intr.
 rāghīb act.part.pl. -īn
 ishīrāk n.pl. -āt
 tiġbāyat n.
 bi hāda lkhuṣūš
 mawʔid n.pl. mawāʔid
 gubūl n.
 talab n.pl. talabāt
 tarshīh n.pl. -āt

to speed, hasten, expedite
 the person who is interested
 participating, subscribing (to a magazine)
 filling out
 concerning this matter
 appointment, date
 acceptance
 application; order (for making a
 purchase); request
 nomination

Notes

1. **taʔlīm alkubār:** *adult education*. Cf. MSA **taʔlīmī alkibārī** (iḥāfa construction). Hijazi Arabic does not have case endings to indicate the genitive, accusative and nominative cases. A **sukūn** simply replaces the final vowel no matter what function the word has in the sentence.
 The Saudi government provides free education from grade school through college. It is said that Saudi Arabia spends a larger percentage of its GNP on education than any other country in the world. Increasing numbers of men and women are getting college degrees. The literacy rate is between 15% and 25%.
2. **ummiyya:** *illiteracy*. Many abstract nouns are formed by adding the suffix **-iyya** to a root or stem, e.g., **malakiyya**, *monarchy*; **dimuqrāṭiyya**, *democracy*.
3. **ʔammāl:** Hijazi Arabic uses this particle before the imperfect form of the verb to indicate an ongoing action or the progressive tense.
4. **lāzim yikūn:** *It is necessary that he be, he must be*. **lāzim**, an active participle in MSA, has assumed in Hijazi dialect the function of an auxiliary verb.
5. **ʔashān:** *in order to, so that*. This is a pan colloquial word. Hijazi Arabic uses **minshān** as **likay** or **li-** before the imperfect verb.
6. **alimaʔjūmāt allāzima:** *the necessary information*. Inanimate plurals govern singular adjectives in Hijazi Arabic as well as in MSA. Cf. MSA **alimaʔjūmāti allāzimati** (fully vocalized).
7. **11-6-1404 hijriyya:** Saudi Arabia officially uses the Hegira calendar which started in 622 A.D. when Muhammad emigrated from Mecca to Medina. When writing a date in Arabic the day is written before the month. The Hegira calendar is based on a cycle of 30 years, 19 of which have 354 days each, and 11 of which are leap years having 355 days each.

Selection Fifteen

Jaddati raḥamāha llāh!

marra kunt aḥīb aʔārī rraḥʔ² illi yizūghu ʔan aṣghāhūm, khāṣṣatan yōm illi yirūhu w yitriku ʔibād allāh mintazrīn lēn³ yirʔaju, fa ruḥt ʔind raʔīsi w jalabt minnu ʔashān yirʔīni ijāza li muddat khams ayyām. ḥuʔjati kānat annu Jaddati ntagalat ila man bi yaddu malakūt assamawāt w lʔard⁴. huwwa gaddar durūf⁵ jāzaḥ allāh ʔanni bi lkḥēr⁶, w manahni ʔishrīn yōm ʔashān adabbir ʔumūr alʔajūza. galli, 'ʔaddam allāh aʔrak⁷ yā wlēdi⁸, hād aʔarīḡ kullana māshyīnu⁹. lā tinsa ṣṣadaga w inta inshālla walad bār.' lākin maʔ murūr azzaman nasēt ḥikāyat wafāt almarḥūma fa bi kull barʔat lʔafāl, marra tānya ruḥt ʔind raʔīsi aṭub minnu ijāza li muddat khams ayyām. alʔuzr kān annu lʔadda ntagalat li bārīha subḥānahu w taʔāla. faʔja, rafaʔ rāsu ʔan alʔawrāḡ lli guddāmu, w gāl bi taʔaʔjub, 'subḥān man yiḥyi lʔidām w hiyya ramīm, bas allī azkuru yā wlēdi annu Jaddatak mātāt min ʔashr ashur, ʔsh, hiyya gāmat min alḡabr? almuḥim khudlak khams ayyām sirāḥa wa lā ʔād tʔidaha.'

Vocabulary

raḥamāha llāh

May God rest her soul. May God have mercy on her

jāra/yijāri v.tr.

to be in conformity with/in accordance with, to keep up with

zāgh/yizūgh + ʔan v.intr.

to depart from, leave; to deviate from God's servants, human beings, mankind

ʔibād allāh

reasoning; excuse

ḥuʔja n.pl. ḥuʔaj

kingdom (of God)

malakūt n.

heaven (when with the definite article); sky

sama n.pl. samawāt

to be moved

ntagalat/tintagil v.intr.

to be understanding of one's situation

gaddar/yigaddir + ʔ/ḡurūfi v.tr.

to reward, punish

jāza/yijāzi v.tr.

good, goodness; blessing; wealth

khēr n.

to grant, give and receive nothing in return

manah/yimnah v.tr.

to make great, make big; to exaggerate

ʔaddam/yiʔaddim v.tr.

reward; wage, pay; fee, rate

aʔr n.

māshī <i>act.part.pl.</i> māshyīn	walking, going; one who walks/goes
ṭarīg <i>n.pl.</i> ṭurgāt	road, way
ṣadāga <i>n.pl.</i> -āt	alms, giving for charity (normally in memory of the deceased)
bār <i>adj.</i>	righteous; good
maṣ murūr azzaman	as time goes by, with the passage of time
wafāt <i>n.</i>	death
marhūma <i>pass.part.</i>	deceased, the late, May God rest her soul
barāʾa <i>n.</i>	innocence
jifl <i>n.pl.</i> aḥfāl	baby; child
bāri <i>act.part.</i>	creator (referring to God)
faʾjʾa	suddenly
bi taʿaʾjub	surprised, astonished
ahya/yihyī <i>v.tr.</i>	to bring back to life, revive; to commemorate
ʿaḍma <i>n.pl.</i> ʿiḍām	bones
ramīm <i>adj.</i>	decayed, rotten (of bones)
gabr <i>n.pl.</i> gubūr	grave, tomb
lā ʿād ʿiḍaha	Don't you ever do it again

Notes

1. **raḥamaha llāh:** *May God have mercy on her.* This expression, borrowed from MSA, maintains its MSA pronunciation even with illiterate speakers. It is noteworthy that most religious expressions are treated in this manner in Hijazi Arabic.
2. **arrab:** *colleagues, associates; folks.* This word occurs in MSA meaning *home* and its *surroundings*, while in Hijazi Arabic, it refers only to a *group of people*.
3. **lén:** This conjunction is characteristic Hijazi Arabic and is used to render *until, when, whenever, as soon as*. It is possible that MSA *ʾila an* is the cognate of this word.
4. **ntagalat ila man bi yaddu malakūt assamawāt wu lʾarḍ:** *She was moved to Him who has in His hand the heavens and the earth.* This expression, also borrowed from MSA, is a euphemism for dying.
5. **qaddar d/ʾzurūfi:** *He was understanding of my situation.* This is a common expression in Hijazi Arabic. Although both words occur in MSA, this expression is rarely used.
6. **Jazāh allāh bi ikhēr:** *May God reward him with goodness, God bless him.* This expression is borrowed from MSA. It is very common in Hijazi Arabic as well as in other Arabic dialects.
7. **ʿaḍdam allāh aʾtrak:** *May (God) make your reward greater.* This expression is borrowed from MSA to express condolence. Note that the optative is expressed in Hijazi Arabic by the perfect form of the verb. See for example in this text **raḥamaha llāh**, and **Jazāh allāh**.

8. **wlēdi:** *my boy.* Cf. MSA **wulaydi** with the deletion of short vowel *u* in rapid speech, and the common Hijazi Arabic change of **-ay** → **ē**. This form is the diminutive of **walad**.
9. **hāda ṭarīg kullana māshyīnu:** *All of us are going to walk this road, (lit., this road all of us will be walking it).* This expression is used to express condolence, to remind the bereaved that all human beings are going to die. Note that the pronominal suffix *u* added to **māshyīn** refers back to **ṭarīg**. This construction, known as interference modification, presents some difficulty for Arabs when they speak English.

al**kh**ādim al**ban**ghāli illi **kh**aṭaf ibn al**ḡ**ēla illi akramūh

Part One

lamman alʔinsān yiṭjarrad min insāniyyatu, ḥatta ḥayawānāt tiṣīr¹ tikḥjal bi aḡmālu. yōm aljumʕa lmādyā, shurṭat alḡēn bi dōlt² alʔimārāt alḡarabiyya lmuttaḥida, miskat almujrim al**ban**ghāli illi **kh**aṭaf tifi ʕumāni³, ismu saʕīd jumʕa shshāmi, w ʕumru aḡal min sanātēn. lāḡu jutta aṭṭifl madfūna Janb mantagat alḡaḡar alḡadīda. bi ḥādi ṭṭarīḡa anfaḡaḡat alḡarīma illi ḥazzat ma**sh**ḥājir alunuwātīnīn fi mantagat al**kh**alīj kullu, wu nntaha ʕazāb ahl aṭṭifl al**mk**ḥūf⁴.

ḥādi tafāṣīl alḡarīma. abtadat alḡiṣṣa fi **kh**amsa w ʕi**sh**rīn abrīl⁵ sanat itēn w tamanīn. aḡa wāḡad min a**sh**ḥāb alḡēla w maḡu wāḡad **ban**ghāli, ʕashān yi**sh**tagḥil tabbā**kh** fi bēt assayyid jumʕa shshāmi. ḥādi lḡēla giblatu, w awatu, w kasatu, w dafaṭʕatlu ma**ʕ**ā**sh** zēn marra. astawat sigat alḡēla tizīd lamma shāfu annu biyyalli fi alʔawḡāt alm**ʕ**ayyana li ṣṣalā.

aṭtabbā**kh** ṭālab bi ziyādat rātibu w astagḡhall ṭibat alḡēla. baḡd ḥulūl shahr ramadān alkarīm shāfat alḡēla taḡabbudu w ṣiyāmu, w zādūlu⁶ uḡratu mitēn dīrḥam. lākin ṭamaḡ ḥāda ṭtabbā**kh** aḡmāh w nassāh kull alḡiyam alʔinsāniyya, w aṣarr ʕala ziyāda Jadīda, w haddad alḡēla bi tark a**sh**shuḡh iz mā naffazu ṭalabu.

lamman assayyid jumʕa mā astaḡāb li ṭalabu, Jammaḡ aḡḡrādu w ṭalab arrāḥīl. lākin wālid aṭṭifl shafag ʕalē⁷ w aḡṭāḥ kull mustaḡḡātu w zād ʕalēha. baḡd talāt arbāḡ asābiḡ rajāḡ aṭtabbā**kh** li bēt alḡēla w ṭalab minhum yaḡrūḥ shuḡh ka muzāriḡ fi mazraʕathum. ḥann ḡalb alwālid ʕalē w ṣammam yirajḡiḡu li waḡṭifatu alʔawwalāniyya ka ṭabbā**kh**. astamar yimattal ʕala⁸ lḡēla wu yiwarṭihum⁹ gaddēsh¹⁰ akhlāḡu zēna. ṣammamat alḡēla mā yirfuḡu ay ṭalab min ṭalabātu liḡann ṭiflhum mitḡallig biḥ li daraja¹¹.

Vocabulary

ban**gh**āli *adj. n.pl. -yyīn*

khāṭaf/yikḥji/uf *v.tr.*

Bengali, native of West Bengal (India) or Bangladesh

to kidnap, highjack, abduct, snatch; to elope

aṭjarrad/yiṭjarrad + min *v.intr.*

insāniyya *n.*

ḥayawān *n.pl. -āt*

jutta *n.pl. jutat*

madfūn *pass.part.*

anfaḡaḡ/yinfaḡiḥ *v.pass.*

ma**sh**ḥājir *n.*

hazz/yihizz ma**sh**ḥājir *v.tr.*

ʕazāb *n.*

tafāṣīl *n.pl.*

awa/yiʔwi *v.tr.*

kasa/yiksi *v.tr.*

ma**ʕ**ā**sh** *n.pl. -āt*

siḡa *n.*

ṭamaḡ *n.*

aḡma/yiḡmi *v.tr.*

ḡiyam *n.*

aṣarr/yiṣīrr + ʕala *v.intr.*

raḥīl *n.*

shafag/yishfag + ʕala *v.intr.*

mustaḡḡaḡt *n. in the pl. form*

muzāriḡ *n.pl. -īn*

ḡann ḡalbu ʕalē

akhlāḡ *n. in the pl. form*

mitḡallig bi

to be stripped, deprived; to be disarmed; to be detached, be free of

humanity, humanness, politeness, civility
animal, beast

body, corpse, cadaver, carcass

buried, hidden

to be disclosed, be revealed, become public; to be dishonored
senses, feelings

to shock

suffering, pain, torment, agony, torture; punishment, chastisement

details

to shelter, lodge, accomodate, house, give refuge

to clothe, dress, garb

livelihood, living, income

confidence, trust, faith

greed, avidity, covetousness

to blind, cause to lose one's sight

values, norms; worth

to insist, persist, be determined

departure, emigration, exodus; traveling

to feel pity, sympathize, have compassion, commiserate, have a tender heart

one's rightful due

farmer

He had sympathy for him. His heart was full of compassion for him. He had pity on him.

manners

attached to; depending on, related to, connected with, linked to

Notes

1. **tiṣīr**: *becomes*. This verb loses its function as a copulative verb (it is one of **kāna**'s sisters). **ṣār** may function as an auxiliary verb in Hijazi Arabic.
2. **dōla**: *country, nation*. Cf. MSA **dawla** with the common Hijazi shift of **aw** → **ō**. The MSA pronunciation is used by some Hijazi speakers also.

3. **ʔumʔni: Omani.** In Hijazi Arabic the final sound in an adjectival *nisba* is not doubled, **muṣḥaddad** as in MSA, e.g., **ʔumʔniyyi**.
4. **makhūf: kidnapped.** Hijazi Arabic uses the MSA passive participle pattern $maC_1C_2C_3$ for some trilateral verbs.
5. **khamṣa w ʔiṣṣhrin aḥrīl: April 25.** The student should remember how dates are expressed in Arabic (as day, month, year).
6. **zāddūh ʔuʔratu: They increased his wages.** If a verb ends in a vowel, that vowel is lengthened when an indirect object pronoun with *-i-* is suffixed to it, as is the case here.
7. **shafaḡ ʔalē: He felt pity for him.** Cf. MSA **shafiqā ʔalayhi** with the common Hijazi Arabic phonological changes. Both MSA and Hijazi Arabic verbs collocate with the preposition **ʔala**. Note that when a pronominal suffix is added to **ʔala**, the final vowel **a** changes to **e**.
8. **yimattil ʔala: he deceives, misleads (lit., he acts on [s.o.]).** Although this is an MSA verb, it does not collocate with the preposition **ʔala** in MSA to render the above meaning.
9. **yiwarrithum: he shows them.** MSA verb **yurthim** (him instead of **hum** in conformity with vowel harmony) could be the cognate of this Hijazi Arabic verb.
10. **gaddēsh: how much.** This word does not occur in MSA. Hijazi Arabic uses it to refer to *time, amount, weight, and length*. Note the following: **gaddēsh assāʔ?** *What time is it?* **gaddēsh ʔumrak?** *How old are you?* **gaddēsh aṣṣhtarēt?** *How many did you buy?* and **gaddēsh ʔil hada annahr?** *How long is this river?*
11. **li daraʔa: very much, to the extent that....** This expression is used in MSA, but normally it has a modifier after **daraʔah**, e.g., **aḥabbaha lidaraʔatin Junūniyyatin**, *he loved her to the extent of madness*.

Selection Sixteen . . . continued

alḫādīm albangḥālī illi ḫaṭaf ibn alʔēla illi akramūh

Part Two

gabī ʔīd lʔaḏḏa bi talāt ayyām jā ʔabbāḫh w ʔalab min assayyid Jumʔa ʔaṣḥān yismāluh yigaḏḏi fursat alʔīd maṣ aṣḥābu fi ḏubay, w gallu, "iza mā ḥaʔraʔa ʔṭabirni tarakt aṣḥshughl." w ʔalab uʔratu. aʔḡāḥ assayyid Jumʔa uʔratu w zawwadul¹ miyyat dirham ʔīdiyya. tāni yōm baʔd aḏḏuhr rāḥ aḡabbāḫh maṣ aṭṭīf mīl alʔēda w akḫatafa.

mā raʔaʔ li lbēt wagt ḡhurūb aṣḥshams w astawat alʔēla maṣḡḥūl bāḥlum/galgānīn, bi nōʔ ḫāṣh umm aṭṭīf illi ṣārat tifatiṣḥ ʔalēhum fi kull makān muḥtamal yirūḥlu ʔṭabbāḫh. w lamma mā lāḡūhum, rāḥ wālid aṭṭīf li markaz aṣḥshurʔa w ḫaḫbarḥum ʔan alḫādis. min hina abtadat ʔamaliyyāt attafṭīṣḥ ʔan almukḫtaṭīf.

maḏat arbaʔ ṣḫuhūr. alʔumm aḏrabat ʔan lʔakl lēn yīʔūd ibinha. ṣāʔ ʔīndaha inhiyār ʔaṣabi min ḥādi ṣṣadma. astawa lwālid bi muṣibatēn, zōʔatu min nāḫiya w ṭīflu lmafḡūd min nāḫiya tānya. azzōʔ mā ḫalla wala ʔabīb iḫṭiṣāṣi illa w akḫad² zōʔatu ʔīndu ʔaṣḥān alʔīlāʔ. lākin kānat tīrfuḏ w ṭīrukḫ lēl wu nḥār "ibni saʔīd! yā waladi! abḡhi waladi!"

baʔd kull ḥāda alwagt Jann Junūn alwālid w gaddam jāʔīza māliyya kabīra li ay wāḥid yidullu ʔala ibnu. marrat ṣḫuhūr bidūn ḫaḫbar w ʔār annōm min ʔuyunūn³. lākin mā ḡaʔaʔ alʔamal w astamarr yifatiṣḥ ʔala ibnu fi kull makān. bas bidūn fāyda. aṣḥshurʔa astaʔwabāt kaṭīr min aṣḥāb almutataḥam w min illi ṣḫāfūh baʔd ma⁴ ḫatafa. w arsalu firag almbāḥiṣ fi kull anḡāʔ? lʔīmārāt, w rāḡabu ṣanāḏīḡ albarīd wu lʔamākin illi maṣḡūl yitradadd laha lmuḫḫtaṭīf.

yōm alʔjumʔa fi sabʔa yanāyir miskat aṣḥshurʔa almukḫtaṭīf w ibtadu ṭḫaḡḡ. ḥāwal almuʔrim yimattil ʔalēhum dōr jadīd, lākinnu mā naʔāḡ ḥādi lmarra. lamman wāḡah kull lʔīṣbātāt anḥār w aṭṭaraf, w akḫad aṣḥshurʔa li lmakān illi dafan fīḥ aṭṭīf. waʔadu Juttat aṭṭīf madfūna fi ḫufra ḡhumḡaha⁵ tamanīn santi wu mḡḥaṭṭāya⁶ bi rraml.

ashhi lmuḫtīf allī yījannin min hādi lmuṣṭba huwwa annu lmuḫrim yigtarif bi mahabbatu lḡawīyya li ṭīfil. li hāda ssabab **khāf**u w **khallāh** maḡu **ḡashān** yirabbī. bigī ṭīfil maḡu **khamsa** w **ḡishrīn** yōm. baḡḡēn miriḡ w ṣār yiguh. almuḫrim **khāf** yākhdu li lmuṣṭashfa aw li ay ḡiyāda w tinkāshaf Jarīmatu. baḡḡ sitta wu **ḡishrīn** yōm min almarad māṭ aṭṭīfil. akhadu lmuḫrim w dafanu fi makān yibḡid **khamsa** kīlu min sakānu. baḡḡēn harab li mantāḡa tānya. Jālas⁷ hināk fatra maḡ wāḡad min rīḡau lēn alḡu lḡabḡ ḡalē.

Vocabulary

ḡīḡiyya <i>n.</i>	a present given on the occasion of a feast
akhtafa/yikhtafi <i>v.intr.</i>	to disappear, become invisible, be missing, vanish
ḡalgān <i>act.part.pl.</i> -īn	worried, anxious, sleepless, agitated
adrab/yidrib + ḡan <i>v.intr.</i>	to abstain from; to go on strike
inhīyār ḡasabi	nervous breakdown
sadma <i>n.pl.</i> -āt	shock, jolt, blow, difficulty
muṣṭba <i>n.pl.</i> maṣāyib	misfortune, calamity, disaster
mā khalla wala ṭabīb	he did not leave out a single doctor
ṣarakh/yisrukḡ <i>v.intr.</i>	to scream, cry with a loud voice
Jann Junūn + <i>poss.pro.</i>	to become frantic, become angry, become furious
Jā'izā māliyya	monetary award
ḡatae/yigtae lʔamal <i>v.tr.</i>	to give up hope
astajwab/yistajwab <i>v.tr.</i>	to interrogate, question, hear (a defendant or witness), examine
muttaḡam <i>pass.part.</i>	accused, charged; suspect
mabāhis <i>n.</i>	intelligence agency, secret police
atraddad/yitraddad + ḡala or li <i>v.intr.</i>	to frequent a place
isbāt <i>n.pl.</i> -āt	proof, evidence; confirmation, documentation, verification
anhār/yinhār <i>v.intr.</i>	to collapse, break down
ḡufra <i>n.pl.</i> ḡufar	hole, pit
ḡhumḡ <i>n.</i>	depth
ḡah/yiguhḡ <i>v.intr.</i>	to cough
alḡa/yilḡi lḡabḡ + ḡala <i>v.intr.</i>	to arrest

Notes

1. **zawwadlu**: *increased; gave him more.* MSA uses this verb to mean *to supply, to provide.* It always takes a direct object. MSA **zāda** impf. **yazīdu** corresponds with this verb.
2. **mā khalla wala ṭabīb illa w akhad xōjatu ḡindu**: *He did not leave out a single doctor but that he took his wife to him.* Note that *illa* is an exceptive particle meaning *unless, except, but*, when preceded by a negative clause.
3. **lāf anōm min ḡuyūnu**: *He could not sleep, (lit., the sleep flew away from his eyes).* This expression is very common in Hijazi Arabic and in many other Arabic dialects as well. Note that in Hijazi Arabic, the plural form of **ḡen** is usually more frequent than the dual when one refers to one's eyes.
4. **baḡḡ ma**: *after.* These words function as a temporal conjunction.
5. **ḡhumḡaha**: *his depth.* Cf. MSA **ḡumḡaha** with the dissimilation of ḡ ---> ḡh and the normal change of q ---> ḡ.
6. **mḡhaṭṭāya**: *covered.* Cf. MSA **mḡhaṭṭāt**. The vowel *u* following *m* often is deleted in Hijazi Arabic. The feminine form of the passive participle often ends in *ya*, especially when the participle is derived from a verb ending in the vowel *a*.
7. **Jālas**: *he stayed.* This verb means *to sit* in MSA. MSA **makaṭa**, *stay*, corresponds with the Hijazi meaning.

ashshi lmuḫīf allī yījannin min hādi lmuṣṭiba huwwa annu lmuḫrim yīṭarif bi maḥabbatu lḡawiyya li ṭīfil. li hāda ssabab ḫṭafu w ḫhallāh maʿu ʿashān yirabbī, bigī ṭīfil maʿu ḫamsa w ʿishrīn yōm. baʿdēn mirīd w šār yigūḥ. almuḫrim ḫāf yāḫḫdu li lmuṣṭashfa aw li ay ʿiyāda w tinkashaf Jarīmatu. baʿd sitta wu ʿishrīn yōm min almarād māṭ aṭṭīl. aḫḫadu lmuḫrim w dafanu fi makān yibʿid ḫamsa kilu min sakanu. baʿdēn harab li manṭaga tānya. Jalaṣ? hināk fatra maʿ wāḥad min riḡaḡu lēn alḡa lḡabḍ ʿalā.

Vocabulary

ʿidiyya *n.*

akḫataf/yiḫṭafī *v.intr.*

galgān *act.part.pl.* -īn

adrab/yidrib + ʿān *v.intr.*

inhīyār ʿaṣābi

ṣadma *n.pl.* -āt

muṣṭiba *n.pl.* maṣāyib

mā ḫalla wala ṭabīb

ṣarakḥ/yiṣruḫ *v.intr.*

Jann Junūn + *poss.pro.*

jāʾīza māliyya

ḡaṭaʿ/yiqṭaʿ lʿamal *v.tr.*

astaʿwab/yistaʿwab *v.tr.*

muttaḥam *pass.part.*

mabāhis *n.*

atraddad/yitraddad + ʿāla or li *v.intr.*

isbāt *n.pl.* -āt

anhār/yinhār *v.intr.*

ḫufra *n.pl.* ḫufar

ḡhumḡ *n.*

ḡaḥ/yiqūḥ *v.intr.*

alḡa/yilḡi lḡabḍ + ʿāla *v.intr.*

a present given on the occasion of a feast

to disappear, become invisible, be missing, vanish

worried, anxious, sleepless, agitated to abstain from; to go on strike

nervous breakdown

shock, jolt, blow, difficulty

misfortune, calamity, disaster

he did not leave out a single doctor

to scream, cry with a loud voice

to become frantic, become angry, become furious

monetary award

to give up hope

to interrogate, question, hear (a defendant or witness), examine

accused, charged; suspect

intelligence agency, secret police

to frequent a place

proof, evidence; confirmation, documentation, verification

to collapse, break down

hole, pit

depth

to cough

to arrest

Notes

1. *zawwadu*: increased; gave him more. MSA uses this verb to mean to supply, to provide. It always takes a direct object. MSA *zāda* impf. *yazīdu* corresponds with this verb.
2. *mā ḫalla wala ṭabīb illa w aḫḫad zoʿjatu ʿindu*: He did not leave out a single doctor but that he took his wife to him. Note that *illa* is an exceptive particle meaning unless, except, but, when preceded by a negative clause.
3. *lāʾ annōm min ʿuyūnu*: He could not sleep. (lit., the sleep flew away from his eyes). This expression is very common in Hijazi Arabic and in many other Arabic dialects as well. Note that in Hijazi Arabic, the plural form of *ʿayn* is usually more frequent than the dual when one refers to one's eyes.
4. *baʿd ma*: after. These words function as a temporal conjunction.
5. *ḡhumḡaha*: its depth. Cf. MSA *ʿumqaha* with the dissimilation of *ʿ* → *ḡh* and the normal change of *q* → *ḡ*.
6. *mḡaṭṭāya*: covered. Cf. MSA *mughattāt*. The vowel *u* following *m* often is deleted in Hijazi Arabic. The feminine form of the passive participle often ends in *ya*, especially when the participle is derived from a verb ending in the vowel *a*.
7. *Jalaṣ*: he stayed. This verb means to sit in MSA. MSA *makaṭa*, stay, corresponds with the Hijazi meaning.

Selection Seventeen

wizārat attijāra tākhud¹ ijṛāʔāt shadīda bi nnisba li sharikat tawziḡ wahmiyya

akhdāt wizārat attijāra ijṛāʔāt shadīda ʔud sharikat attawziḡ assuʔūdiyya lwahmiyya alli hi sharika musāhima lissaʔ² taht attaʔsīs. hādi shsharika baʔatat daʔwāt li baʔd almuwāṭinīn bi wāṣiʔat šanādīḡ albarid. w bayyanat ašsharika lwahmiyya annu markazha fi jidda wu annu rasmālha³ miyyat milyōn riyaḡ, w ḡimat asahm fiha ʔashāra alf riyaḡ, w hatiatamīl alfūlūs fi lʔistirād wu ttawziḡ bi ljumla li kull albiḡdāʔāt. kamān hatiftaḡ furūḡ li lbḡḡ fi kull mudun almamlaka bi wāṣiʔat assayyid fulān alfūlānī⁴ šāhib ashsharika lfulāniyya bi jidda.

baʔd attaḡḡig allāzim hawalēn hāda lmaḡdūḡ, šāhib ašsharika šarraḡ innu fikrat taʔsīs hādi shsharika btadat min sanatēn, w hu ʔalab min wāḡad min almasʔūlin fi muʔassastu ʔashān yidrus hāda lmaḡdūḡ wu yḡuʔ alʔumūr lʔasāsiyya li badʔ lmašhrūḡ. lākin baʔd ma gaddam mustanadāt addirāsa alli⁵ kān fiha daʔawāt li lmuwāṭinīn, tashāwar šāhib ašsharika maʔ alli byitēāwanu maʔu wu garraru annu yieḡdilū ʔan fikrat taʔsīs ašsharika. w baʔdēn atlafu kull almustanadāt almazkūra. ḡāl innu kull alli nasharū fi šṣuḡuf almaḡalliyya ʔan hādi shsharika hu mujarrad daʔwa ʔuddu sawwāha wāḡad riḡjāl⁶. w aʔtaraf guddām masʔūlin bi wizārat attijāra annu lmuʔassasa ḡagatu mā astalamat ay mablagḡ min almuwāṭinīn li lmusāhama fi hādi shsharika.

bināʔan⁷ ʔala kull hādi ttaḡḡigāt ašdarat wizārat attijāra hāda lbyān bi kḡuṣūš ašsharika lwahmiyya "sharikat attawziḡ assuʔūdiyya."

alwizāra tibḡha twaddiḡ annu hādi shsharika mū mraḡkḡḡaš bi taʔsīsaha fi lmamlaka. wala wāḡad min ašḡab alʔilāḡa gaddam ʔalab tarkḡiṣ aw aʔḡa ismahā li ttaṣṡiḡ. hāda yuʔtabar tarwiṡ awrāḡ māliyya li šāliḡ sharika mū mawjūda w mū mraḡkḡḡaš, wu hāda mukḡālif li ḡawānīn ašsharikāt wu ttaʔḡimāt alli tinaḡḡim hādi lmaḡdīḡ. alwizāra tibḡha tibayyin annu alḡānūn lā yismaḡ li ay sharika aw ay fard fi taʔsīs sharikat wu istiḡām almusāḡamāt illa baʔd⁸ muwāfaḡat alwizāra.

alwizāra ʔammāl tinabbih kull almuwāṭinīn min makḡḡiṣ tashḡiḡil amwālhum fi sharikāt mū mraḡkḡḡaš laha bi lʔamal fi lmamlaka, siwa kānat suʔūdiyya aw aḡnabiyya.

Vocabulary

akhd ijṛāʔāt shadīda

tawziḡ *n.*

wahmī *adj.*

bi wāṣiʔat

sharika musāhima

rasmāl *n.*

sham *n.pl.* ashum

bi ljumla

istirād *n.*

asāsī *adj.*

mustanad *n.pl.* -āt

tashāwar/yiṡḡāwar + maʔ *v.intr.*

ʔadal/yieḡdil + ʔan *v.intr.*

atlaf/yitlif *v.tr.*

muḡarrad

bināʔan ʔala

byān *n.pl.* -āt

bi kḡuṣūš

šāhib alʔilāḡa

mraḡkḡḡaš *pass.pass.*

waddaḡ/yiwaddiḡ *v.tr.*

li ttaṣṡiḡ

yuʔtabar *v.pass.*

waraga *n.pl.* awrāḡ māliyya

took strong measures

distribution; dividing; delivery (of mail,

etc.); (here) wholesale

fictitious; imagined, hypothetical,

imaginary

by means of, through, on the part of

joint-stock company, corporation

capital (finance)

share (of stock); arrow, dart

wholesale

import, importing

basic, fundamental, elementary,

essential; chief, main, principal

document; proof; legal evidence

to consult with, to discuss with s.o.

to give up, abandon, relinquish; to leave

off; to drop

to destroy, damage, ruin, waste

mere; sheer; nothing more than; bare,

naked; abstract

according to; in accordance with, by

virtue of; thus

information, news; official reports,

official statement

concerning, regarding, with respect to

the person concerned, the person

involved

licensed, permitted, authorized

to clarify, clear up; to explain; to

illustrate

for registration, for recording

to be considered, be regarded; to be

respected

bank note, paper money

li šālih
mukhālif li
taǧ'imāt n.
nabhaḥ/yinabbiḥ v.tr.
makhātir n.
tashghil amwāl
siwa kān...aw

for the well-being (of), for the benefit (of)
violating, against (a law); conflicting, contradictory
regulations; instructions; information; directions
to warn, alert; to awaken; to notify
risks, danger, hazards
investing money
regardless; whether ... or

Notes

1. **tākhud**: *it takes*. Cf. MSA **ta7khuḍu** with the deletion of the glottal stop and the compensatory lengthening of the vowel **ā**, the common Hijazi Arabic phenomenon of changing **ḥ** -> **ḍ** and the deletion of the final vowel **u**, the indicative mood marker.
2. **lissag**: *still; not yet*. This is a pure Hijazi Arabic word used before a positive predicate to mean *still*, e.g., **huwwa lissag nāyim**, *he is still asleep*. It is also used before a negative verb to mean *not yet*, e.g., **lissag mā rāḥ almadrāsa**, *he has not gone to school yet*.
3. **rasmāla**: *its capital (finance)*. Cf. MSA **ra7samālaḥa** (accusative) with the deletion of the glottal stop and other vowels as well. This is a compound of **ra7s** and **māl**.
4. **fulān afūlāni**: *Mr. So-and-So*. This expression is borrowed directly from MSA.
5. **i/alli**: *which, who (m.)*. This is a relative pronoun which, unlike its MSA counterpart, is not inflected for number or gender. If the clause it introduces includes a verb which takes an object, an object pronoun is also used, e.g., **alkitāb allī garētu**, *the book which I read (it)*. This phenomenon which also exists in MSA, explains why, when Arabs speak English, they often add the object pronoun in relative clauses. This is what linguists refer to as interference modification (interference from the native language).
6. **wāḥāid riǧāl**: *some man, a certain man*. The numeral **wāḥad**, *one*, is sometimes the equivalent of the English indefinite article.
7. **binā7an ʿala**: *based on*. This expression is borrowed from MSA.
8. **illa baʿd**: *unless (lit., except after, unless after)*. The word **illa** is a negative conditional particle used after a negative statement, e.g., **alqānūn lā yismaḥ li ay fard fi ta7si7s sharika illa baʿd muwāfaqat alwizāra**, *the law does not allow anyone to establish a company unless the ministry approves it (lit., until after the approval of the ministry)*. **illa** is also used as an emphatic way of saying *yes* in response to a negative question in order to emphasize the affirmative answer, e.g., **inta mā ruḥt makka?** *Didn't you go to Mecca?* **illa**. *Of course*.

Selection Eighteen

assurʿa wu ttahawwur¹

sawwāg, ʿsh bak² musri7 mitl assaḥm³,
malḥūg willa khāyif rizgak yi7tir?
rizgak maḥallu lō saʿʿtlu⁴ bi lḡadam,
mā hu li qh̄ʿrak lō twānēt fi lmasir.
ḥāfiḍ ʿala nafsak w qh̄ʿrak wu lta7im
gaṣḍ almurūr⁵ bi nuṣḥum niyyat kh̄ʿr
shūf illi Jara li lḡh̄ʿr wu ṣḥa lā tnām
la tinta7ir yij7k min fi7lak nadir
a kh̄ʿāf mā yimdīk lō zal alḡadam
mā ʿād yinfaʿag almuwa7jih wu sh̄hawir
allāh man bayyat ʿugb nḥāru ʿatim
min sabāyib⁶ wāḥad rāḥ alkatir⁷
mā trudd alḥāl min ʿugb alʿadam
sunnat lkh̄ālig wala ʿanha ma7ir
bas mālak lō talāsh̄ha wu nḥadam
dūn ḥālak ḡimatu ḥabbat sha7ir⁸
man tahawwar 7arr qh̄ʿeru lō salam
wu inn salam bākri fa ʿugbu bāsh̄ kh̄ʿr
mutōrak biamrak wala yi7ṣa lḡadam
wu inn rama bīk mā yḥuss bmā yisir
kull ma fi l7amr⁹ yungal li lḡisim
w inta yā sātir¹⁰ li matwāk l7akh̄ir
gult ma fi kh̄ā7ri wu lḡōl tamm
wu ssalām w ja7l ma gaddamt kh̄ʿr

Vocabulary

tahawwur n.
sahm n.pl. ashum, sihām
malḥūg pass.part.
rizg n.coll.
saʿa/yiṣa v.intr.
bi lḡadam

hastiness, recklessness
arrow, spear; share (of stock)
in a hurry; followed
livelihood
to seek; to walk after, to work towards
on foot

twāna/yitwāna v.intr.
 mas'ir n.
 altazam/yiltazim v.intr.
 murūr n.
 nuṣḥ n.
 niyya n.pl. -āt
 Jara/yjri + li lghēr v.intr.
 ṣaḥa/yiṣḥa v.imp. iṣḥa
 nadīr n.pl.
 amda/yimdi v.tr.
 zall/yizill v.intr.
 muwaḥḥijh act.part.
 ṣhawīr n.
 ḡatm n.
 ḡadam n.
 sunna n.
 maḥīr n.
 talāṣha/yitlāṣha v.intr.

habbat ṣhaḡīr
 ḡaṣa/yiḡaṣa v.tr.

yā sātir

matwāk l'akhīr
 gult mā fi khātri
 jaḡ

Notes

1. This poem is representative of a sort of popular verse which is a highly respected tradition in the Middle East, particularly in the Gulf area.
2. **ēsh bak**: This expression like **ēsh fik**, means *what is wrong with you*.
3. **mitl asṣham**: *like an arrow*. This is a colloquial expression widely used in other Arabic dialects to show the intensity of one's speed.
4. **saḡētilu**: *went after it, walked to it*. Cf. MSA **saḡayta ilayhi** with normal Hijazi vocalic change **ay** → **ē** and the deletion of the final vowel of the verb. However, the major difference between the two verbs is that the MSA verb collocates with **ila** while the Hijazi verb collocates with its contracted form **-i**.

to slow down; to neglect
 path; journey
 to be committed to
 traffic police; passing
 guidance; good advice; (here) regulation
 intention
 to happen to others
 to wake up; to be alert
 warning, alarm; one who warns
 to last; to go far, to keep on (doing s.th.)
 to slip; to slide off; to make a mistake
 guide, leader, instructor
 counselor
 dark, darkness; (here) night
 nonexistence; nothingness; lack, absence
 law (of nature), religious law
 (here) a way out
 to vanish, disappear; to be ruined; to
 fade
 a seed of barley; (fig.) of no value
 to disobey; to resist, to oppose; to defy;
 to rebel
 one who covers man's shortcomings (an
 attribute of God)
 your last habitation/dwelling/place of rest
 I said what is on my mind
 I hope, may God

5. **imurūr**: (traffic) police. Cf. MSA **shurṭat almurūr**. This word is very common in the Gulf dialects, and even in MSA written in that region.
6. **sabḡiyib**: because of (lit., reasons). This form of plural does not occur in MSA. Cf. MSA **sabab**, pl. **asbāb**. In this case the plural form may have the force of a diminutive.
7. **raḡ alkatīr**: many died (lit., many went). This expression is a euphemism for death or the loss of something.
8. **qīmatu ḡabbat ṣhaḡīr**: *Its worth is a grain of barley i.e. it is of no value*. This expression is very common in Hijazi Arabic and in many other dialects as well.
9. **kull mā fi l'ām**: *There is no more to it than...* This construction is taken from MSA but without the final vowels. Cf. MSA **kullu mā ff l'ām**.
10. **yā sātir**: This expression refers to God. It expresses shock or dismay and is comparable to *God help us!* or *Heaven protect us!* in English. The word **sātir** means *screen, drape, cover*.

kēf šār daktōr alʔādāb ʔabīb nisāʔi

šadīgi ddaqtōr aḥmad, ustāz tārikḥ fi jāmea kanadiyya. rāḥ ʔashān yizūr wāhad min ʔashīratu fi garya nāʔiya fi balad ʔarabi. katīr min alʔahl wu lʔagārib wu lʔjīrān jōʔi yihannūh² bi salāmtu. kullhum yigūlūlu, "yā aḥlan wu saḥlan bi lḥakīm." annās fi lgarya fahmu annu lḥakīm huwwa ʔabīb bašhar, w huwwa ikḥtišāši fi tawliḏ anniswān³. w halḥīn addaktōr ḥayʔallimna⁴ sālfa⁵ astawat maʔā fi ḥadīk algarya.

fi lēla min allayāli, baʔd ma ragadt simiḡt ʔarg gawi marra ʔala bāb alḡhurfa. gumt minzaʔij w mazaʔur gult, "kḥēr nshālla⁶ yā Jamāʔa, ʔsh šār?" w nās katīr maʔ ahl addār yitraʔjūni wu ygūlu, "dakhīlak⁷ yā daktōr ilḡag!⁸

- kḥēr! kḥēr!
- alḡurma fi lbēt...
- ay ḡurma?
- zōʔti!
- ʔsh dakhkhallni bi zōʔtak?
- ʔamman⁹ tiwlad!
- šayyaḡt, ʔammāl tiwlad? ʔsh dakhkhallni ana?"
- alḡābīla mū mawjuda, w lwiḡada šaʔba, mʔassara... dakhīlak!
- gult lahum bi ḥudūʔ, "yā Jamāʔa dakhīlakum ifhamūni!"
- ʔaʔjīl, ʔaʔjīl mā rāḥ niḡham
- ana daktōr tārikḥ!!
- tārikḥ, juḡhrāfyā -- mū muhim!!
- w gabl ma akammil iʔtirādi ḡamalōni¹⁰ li bēt ḡarīb ʔāliḡ minnu ššrākh, w ana šḡuft arḡjāl wu lḡarīm ḡawalēni yišayyīḡu wu ygūlu,
- ḡhalliḡha! anḡidḡa yā ḡakīm gabl ma tmūt!
- tadāḡart anni aḡus nabaḡḡa w afḡaš ḡarāratha bi yaddi, baʔdēn gult bi šōt ʔāli, "ma fi sayyāra ḡina?"
- ḡālu, ʔjnd fulān alfulāni, albēt ḡaggu baʔid rubʔ šāʔa."
- yalla ilḡagūni!!

w liḡōni li bēt rāḡi ssayyāra w šaḡḡōh min annōm. w ʔār fina li makān alḡurma. ḡamalōḡa w šābaḡu rīḡi li madīna. w ḡiyya ḡarībān ʔala ākḡir ramag. w ana lāḡḡum fi lmuštāḡfa w aḡūl lahum, "ʔamminu¹¹ bālkum, ana bi nafsi ḡaʔašḡrif ʔala ʔamalīyyat alwilāda."

anḡada lʔamr ʔala kḥēr w laʔlaʔ šōt almalwūḡ ʔashān yiḡallimna bi Jayyitu. halḡīn kull annās šāru sāktīn w tawwḡum¹² yiḡḡkuru ʔabīb alwilāda lḡaḡi illi anḡad alḡurma wu btadaw yiḡtumūni wu ygūlu, "mālk w māl attārikḡ --- ʔiḡna, w šḡufna annu ttārikḡ w ljuḡhrāfyā šār lahum dakātra."

Vocabulary

adab *n.pl.* ādāb
 ʔabīb *n.pl.* aʔibba
 ʔabīb nisāʔi
 ʔashīra *n.pl.* ʔashāyir
 garya nāʔya
 hanna/yihanni *v.tr.*
 ḡakīm *n.pl.* ḡukama
 bašhar *n.coll.*
 ikḡtišāši *adj.*
 niswān *n.*
 tawliḏ *n.*
 sālfa *n.pl.* sawāliḡ
 lēla min allayāli
 ʔarg *n.*
 minzaʔij *pass.part.*
 mazaʔur *pass.part.*
 atraʔja/yitraʔja *v.tr.*
 dakhīlak
 ḡābīla *n.pl.* -āt
 mʔassara *adj.*
 bi ḡudūʔ
 iʔtirāḡ *n.pl.* -āt
 anḡad/yinḡid *v.tr.*
 atḡāḡar/yatḡāḡar *v.intr.*
 nabaḡ *n.*
 fulān alfulāni

literature
 doctor, physician
 obstetrician, gynecologist
 clan, tribe, family
 remote village
 to congratulate
 physician; wise
 human beings
 specialized
 women
 delivering (of babies); generating
 story, tale, fable
 one of those nights
 knocking
 disturbed, bothered, annoyed
 frightened
 to beg for, to plea for s.th.
 if you please; I beg of you
 midwife
 difficult, hard
 calmly
 objection, opposition
 to deliver, save, rescue
 to pretend
 pulse
 Mr. So-and-So

sahha/yisahhi v.tr.

gala ākhir ramag

ṭammin bālak

laēlaē/yilāēlāē v.intr.

shatam/yishitim v.tr.

mālak w māl +n.

to wake s.o. up

at the point of death, on one's last legs;
on the verge of exhaustion

be calm, relax, let your mind be at ease
to roar, resound, clang, reverberate

to curse; to vilify; to insult

what do you have to do with...?; leave
alone

Notes

1. **J6:** *they came.* Cf. MSA **J6ʔa**. In Hijazi Arabic this irregular verb always ends in ʔ instead of u in the 3rd person plural perfect.
2. **yihannūh + bi:** *they congratulate him.* Cf. MSA **yuhanniʔunahu**. Note the deletion of the *i*, the *-na*, the final vowel, and the glottal stop.
3. **niswān:** *women.* This is the plural of **imraʔah** (pausal form). Other plural forms are **nisāʔ** and **niswa**. Although **niswān** occurs in MSA, it is not used as much as the other two forms.
4. **ḥayyallimma:** *he will tell us.* This verb occurs in MSA but with a different meaning.
5. **sāifa:** *story.* This is a loan word from MSA. Hijazi Arabic has derived from this noun the verb **sōlaf**, impf. **yisōlif**, *to chat*.
6. **khēr nshālla:** (*I hope it is*) *good if God wills, I hope there is nothing wrong.* This expression is used after someone says that he has news for you. This is an optative construction expressing the wish that the news is good.
7. **dakhtlak:** *Please, I beg you.* This construction occurs with the same meaning in Hijazi Arabic as well as in many Arabic dialects.
8. **ihag:** *Hurry up, imp.* This verb occurs in MSA but with a different meaning. MSA **asrē** corresponds with this verb. **ihag** is also used in Hijazi Arabic to mean *follow*. See the present text for examples.
9. **ṭamman:** This particle preceding the impf. form of the verb denotes an ongoing action (progressive tense). **ṭammān** is another variant.
10. **ḥamalōni:** *They carried me.* When a pronominal suffix is added to the 3rd person plural, perfect form of the verb, the *u* is changed to a stressed **ō** as is the case here.
11. **ṭamminu (bālkum):** *Feel at ease, don't worry.* Cf. MSA **ṭamṭinu** with the deletion of the glottal stop and the compensatory gemination of *m*.
12. **tawwhum:** This lexeme plus a pronominal suffix placed before a verb means *just* in the sense of recently completing an action.

Selection Twenty

intigād ijtimāʔi muḥḥik¹

gandi ṣadīg ismu maṭlag illi intu kullukum **khābrīnu**. kull ma ṣadīgi hāda yirkab assayyāra ḥaggatu yikhḥur ʔala bāli attasīl bi winsh ʔashān yji yijurru. marra aja maṭlag ʔindi, kān khāyif marra. lamma shuftu gult li nafsi, "yikfāni sharru², allāh yieṭam ešh almushkila, alyōm yōmi." lamma waṣal gultu, "abshir, ešh tibgha bas?" gāl, "abgha bagara." gultuh, "ešh gult? tibgha bagara? inta tinkhāni ʔala bagara?" gāl li, "naʔm ana abgha bagara. yā rēt tshufli bagara minshān tilhas rāsi mitl abu rās aslāʔ³ illi nasharat alwikālāt šūratu maʔ bagara gabl yōmēn. hād hu lʔilāj li šsalāʔ, w ana yā khū⁴ ʔindi mashrūʔ salāʔ w aḥub aḥaḍḍir alʔilāj gabl ma tistawi mushkila." ana šurt miḥtār bi amri wu ḥāwalt afahhim ṣadīgi inni mā aʔrif iza kān fi sūg li lbagar. fa ana mā aʔrif mīn ʔindu bagara mumkin yibṭeḥa lana, aw yieṭna yāha minshān yikūn laha sharf laḥs ṣalʔat ṣadīgi maṭlag, illi lamma lwāḥad yishūfha yifakkir annha zuḥlēga⁵ bi ḥāʔif. fa ʔashān aksab riḍāh, ḥāwalt ignaʔu bi ʔadam maʔrifiti bi anwāʔ albagar. fa šurt adawwir ʔalēha zay tadwīrkum ʔala šsudg fi lʔukkuzyōnāt⁶. iḡtaraḥt ʔala ṣadīgi nḥibtu ʔanza⁷, min annōʔ illi byidkḥul ʔalēk iza fataḥt bābak fi lḥay alfulāni. wu iza kān min aṣṣaʔab alḥuṣūl ʔala ʔanza, mumkin nidawwir ʔala tōr⁸ mā yieṭif ešh yaʔni ishārāt almurūr.

ṣadīgi maṭlag mā agtanaʔ lā bi hāda wu lā bi hadāk. hammu lwaḥīd hu maṣlahat ṣalʔatu. fa gultu, "ešh raʔyak nidawwir ʔala bissa ʔashān tibga tilammie ṣalʔatak ilēn yiṭlāʔ fiha shaʔr mitl ma byizraʔu lʔarṣifa bi lʔishārāt likrtira illi mā ft luzūm li muḥdamha." lākin shāhibi mā gabal kull hādi lʔiḡtirāḥāt wu gāl iza biyannaffiz kull hādi lʔiḡtirāḥāt ḥaṭṣīr ṣalʔatu ḥagl li taḷārib alʔalsina ṭawṭla⁹ w lgaṣṭra li makḥlūgāt allāh. wu huwwa bayṣīr ʔindu ʔugda nafsīyya. ḥayitkhayyal annu fi lisān fōg rāsu dāyman, fēn ma rāḥ w fēn ma ja. maʔ innu rafaḍ kull iḡtirāḥāt, ana mā yīʔist zayma yīʔistu min muḥawalat maʔrifat sir ḡhala lmuḥūr ʔindana. yizhar annu mukḥ ṣadīgi mzargan wu mā yibgha illa lisān bagara, fa gtarahṭ ʔalē iza lāga bagara bidūn ma akūn maʔwūd, lāzim yimsaḥ rāsu gabl kull shi bi samn bagari¹⁰ māhu mugḥshūsh mitl alʔāda ʔind illi yibṭēʔ.

Vocabulary

intigād *n.pl.* -āt

ijtimāʔi *adj.*

criticism; critique; satire

social

muḥḥik *adj.*
 winsh *n.*
 aḥshir *v.impr.*
 nakha/yinkha *v.tr.*
 laḥas/yilḥas *v.tr.*
 abu rās aṣṣaḥ
 miḥtār *adj.*
 ʿār/yiʿār *v.tr.*
 zuḥlġa *n.*
 riḍa *n.*
 ṣuḍġ *n.*
 ukkazyōn *n.pl.* -āt
 iġtarah/yiġtarih *v.tr.*
 ʿanza *n.pl.* -āt
 tōr *n.pl.* tīrān
 lammae/yilammie *v.tr.*
 raṣīf *n.pl.* arṣifa
 iġtirāh *n.pl.* -āt
 makhlūġ *n.pl.* -āt
 ʿuġda nafsiyya
 yiʿiš/yiyyīṣ *v.intr.*
 mukh *n.*
 mzargan *adj.*
 samn bagari
 maġshshūsh *adj.*

funny
 tow truck; winch
 just name it! go ahead!
 to incite; to challenge, urge forcefully
 to lick
 bald-headed person
 confused, bewildered
 to lend
 slippery slope
 approval, acceptance
 truth
 sale
 to suggest
 goat
 ox
 to shine, polish
 sidewalk
 suggestion
 creature; created
 mental/psychological complex
 to give up hope, despair
 brain
 stubborn
 clarified butter (made of cow's milk)
 corrupted, debased; adulterated; cheated,
 fooled

Notes

1. *intigād ijtimaʿi muḥḥik*: a funny social satire. One cannot criticize the government or the society openly in most Middle Eastern countries. Social satire is usually characterized by the use of a joke or of symbolism as in this selection.
2. *yikfāni ṣharru*: May [God] protect me from his evil. This expression is borrowed from MSA, and is common in most Arabic dialects.
3. *abu rās aṣṣaḥ*: the bald-headed man, (*lit.*, the father of a bald head). This expression is very common in Hijazi Arabic. The word *um*, mother, is used in the same manner.
4. *w ana yā khūk*: and I, your brother. The initial vowel of a noun is usually deleted when it is preceded by the vocative particle *yā*. This construction is not used in MSA, but it is very common in colloquial Arabic.

5. *zuḥlġa*: a slippery slope. The MSA verb *zablaqa* slide, roll, is the source of this noun. Cf. MSA *zablaqaḥ* with the common change of q → g and the vocalic change of a → u and a → ʿ. Such a vocalic change is not unusual in some Arabic dialects.
6. *aṣṣuḍġ fi lʿukkazyōnāt*: the truth in sale (prices). Hijazi Arabic borrowed the word *ukkazyōn* from French and gave it a regular feminine plural.
7. *ʿanza*: goat. In some parts of the city there are still some people who own goats and let them loose. The criticism here is quite vague, and it is not clear whether it is directed at the lack of regulations concerning this problem or at the owners themselves.
8. *tōr*: a bull, an ox. Cf. MSA *ṭawr* (pausal form) with the common change of θ → t and the *aw* → o. The *tōr* is a symbol for a lack of good manners and proper etiquette. Thus the text describes the person who does not abide by the traffic regulations as being uncivil.
9. *alṣinna ṭawīla*: long tongues. The expression *liṣṣnu ṭawīl* is also used in most other Arabic dialects to indicate a person who gossips and does not keep a secret.
10. *samn bagari*: clarified butter. This kind of butter is a basic ingredient in the Saudi native dish *alkabsa*. People can tell when grocers adulterate this product.

assāʿa lʾislāmiyya wu mazāyāha

hādi muǧābala maʿ mukhtariʿ assāʿa lʾislāmiyya, addaktōr almuhandis ibrahīm ṣalāh.

- Q. kēf atkawwanat fikrat hāda lʾikhṭirāʿ, w kēf badēt¹ tanfizha?
- A. awwalan, ana insān muslim w atsharraf bi khidmat alʾIslam. ʿindī² ʿiddat ikhtirāʿāt sābga. mawāʿid aṣṣalā w ittijāh alǧibla³ kānat mushkilat almuslimin fi urōbba. min hina khatar ʿala bāli fikrat assāʿa, w badēt fi tanfizha ʿām 1977. thaggagat hādi lfikra baʿd sabʿ sinin min albuḥūt wu tajārib almuḏniyya. lākin, alḥamdu li llāh tamm taṣṭil hāda lʾikhṭirāʿ alwaḥid fi lʿālam, fi swītra w ingaltra wu lyabān, w hon kong w singhafūra w fi katir min adduwal aṣṣnāʿiyya.
- Q. eṣh hi fawāʿid w muḡayyizat hāda lʾikhṭirāʿ?
- A. assāʿa tāl ʿumrak⁴ sahlal alʾistiʿmāl. yigdar yistaʿmilha lʾinsān alʿādi bidin ay marjaʿ. sāʿat alʾid hādi mbarmaja li miyyat sana⁵, w tiṭtawi zākiratha ʿala miyya wu arbaʿaʿashar dawla murattaba ḡasab alḡuruf alʾabjadiyya. bi mujarrad addaǧh ʿala zir waḡad bas btaʿjīk ʿala shāshatha asāmi liblad, w inta bikhṭār albalad illi tridu. wu btaʿjīk utumātikiyyan attawǧit alḡirī, wu ttawǧit ashshamsi w mawāʿid aṣṣalā w ittijāh alkaʿba lmuḡarrama, wu btaʿjīk kamān mawǧie almakān alǧuḡrāfi. fi nafs alwaǧt bitwarrik attawǧit almahalli, alyōm wu shshahr wu ssana bi nniḡāmēn ashshamsi wu lǧamari. hādi ssāʿa alla hadāk⁶ laha fawāyid tānya li ashkhāṣ mitl atṭayyārīn wu lbaḡhāra wu lfalakiyyīn, w fiha maʿlūmāt muhimma li lʿaskariyyīn wa li rjāl lʾaʿmāl fi safarhum.
- Q. gullana baʿd almashākil wu ṣṣuʿūbāt illi wājtaḡta fi taṣmīm w ṣināʿat hādi ssāʿa?
- A. awwalan sawwēt sāʿa ḡagat maktab sanat 1981 bi hādi lmuwāṣafāt. btishāǧhil ʿala baṭṭāriyya, w baʿd ma najahat attajriba ḡagati badēt mashrūʿ taṣmīm sāʿat lʾid. taṣnīʿha kān aṣʿab bi katir min sāʿat almaktab, min nāḡiyat taṣmīm kumbyūtar fih kull hādi lḡisābat arriyādiyya wu lfalakiyya lmuʿagga yigdar yishtāǧhil bi baṭṭāriyya 1.5 volt w mā yisrif ay ʾiǧa tuzkar. fa lmuṣhkila kānat fi taṣḡir alḡajm. lākin alḡamdu li llāh najahṭ fi taṣmīm alkumbyūtar w tamm taṣnīʿ assāʿa baʿd sanatēn.
- Q. inta khāyif min taǧlid ashsharikāt almunāfisa li hāda lʾikhṭirāʿ?
- A. fi ʿiddat muḡāwalāt li taǧlid, lākin muḡtamal tākḡhudhum sanatēn aw talāta ḡatta yiwsalu li asrār hādi ttaknōlōǧya lmitǧaddma, w maʿ hāda ḡanākhud lʾiṭṭāʾāt alkaʿfīla li ḡimayāt hāda lʾikhṭirāʿ lʾislāmi.
- Q. eṣh hi umniyataḡ fi lḡayāt?

- A. annu yihdina llāh li lkhṭer dāyman, w annu tkūn ummat lʾislām ṣaf waḡad w ḡalb waḡad w id waḡda fi naṣḡr addīn aṣṣaḡīḡ.

Vocabulary

maziyya *n.pl.* mazāya (the pl. form is more common)

alǧibla *n.*

mukhtariʿ *act.part.pl.* -in

ikhṭirāʿ *n.pl.* -āt

insān *n.*

khatar ʿala bāli

thaggag/yithaggag *v.pass.*

baḡṭ *n.pl.* buḡṭ

tajriba *n.pl.* tajārib

muḏni *adj.*

taṣṭil *n.*

waḡid *adj.*

swītra

singhafūra

fāyda *n.pl.* fawāyid

muḡayyiza *n.pl.* -āt

marjaʿ *n.pl.* marāǧe

mbarmaj *pass.part.*

iḡtawā/yiḡtawi + ʿala *v.intr.*

zākira *n.*

murattaba ḡasab alḡuruf lʾabjadiyya

barf *n.pl.* ḡuruf

bi mujarrad

zir *n.pl.* zrār

shāsha *n.pl.* -āt

utumātikiyyan *adv.*

ʾayyār *n.pl.* -in

baḡḡār *n.pl.* baḡḡāra

falaki *n.pl.* -in

merit, virtue; advantage; superiority.

direction facing the kaʿba in Holy Mecca. Every Muslim has to face the 'qibla' while praying

inventor

invention

human being; mankind

occurred to my mind

to be fulfilled; to be achieved

research

experiment; experience; temptation

tiring

registration; recording, tape recording;

(here) having an invention patented

solitary, the only one

Switzerland

Singapore

benefit, gain, profit; interest (on money)

distinguishing feature, distinctive mark

reference; resource; origin

programmed

to contain, include

memory

arranged in alphabetical order

edge; (here) letter of the alphabet

as soon as, at the very moment when

button, push button, bud (of plant)

screen (of a television, a computer, a watch)

automatically

pilot

sailor, seaman, mariner

astronomer; astronaut

rījāj aemāl
tašmīm *n.pl.* tašāmīm
muwāṣafāt *n.*
sāʿat id
muʿaggad *pass.part.*
hisābāt riyādiyya
taglīd
munāfash *n.*

sir *n.pl.* asrār
īrārāt *n. in the pl.* form

kafil *n.pl.* kufala

himāya *n.*
umniya *n.pl.* -āt

businessman
design, plan; outline; decision, resolution
detailed description, specification
wristwatch
complicated, difficult
mathematical computation
copying, (here) imitation
competition, rivalry; athletic event,
contest, match
secret
measures, steps, proceedings;
precautions
legal guardian; (here) guaranteeing,
warranty
protection
desire, wish, ambition

Notes

- 1. badet:** *started.* The final vowel of verbs ending in **a** usually changes to **e** in the perfect tense for the first persons and second persons as well. A similar change occurs in verbs ending in double consonants, e.g., **ḥatī, ḥattēt**
- 2. ʿindi:** *I have.* When the preposition **ʿind** takes a pronominal suffix, it is translated into English as *have*.
- 3. itījāh alǧiba:** *direction towards which Muslims turn in praying (towards the kaʿba)*
- 4. tāl ʿumrak:** *May (God) extend your life.* This is a common optative construction (a construction expressing a wish) often used in conversation.
- 5. miyyat sana:** *hundred years.* The **tāʾ marbūʿa** in feminine nouns is **not** pronounced in Hijazi Arabic unless it is followed by a noun in a noun/noun construct, or by a pronominal suffix, e.g., **ummiyatak, your goal, desire.**
- 6. alla hadāk:** *May God guide you.* This is another optative construction which is often used in Hijazi Arabic and in most other Gulf dialects as well.

Selection Twenty-Two

irshādāt muhimma li lmuṣṭāfin alkhalījiyyin

idārat lʾiḡlām bi lʾamāna lʿamma fi majlis attaʿāwun ḥagat duwal alkhalīj alʿarabiyya ḥaḍḍarat naṣāyih¹ li lmuṣṭāfin alkhalījiyyin fi urōbba wu dduwal atānya. kull wāḥad yibgha yiṣayyif lāzim yizrif gawānīn adduwal allī yibgha yisāfir līha, muʾakhkharan aṣḍarat alʾamāna irshādāt li lmuwāṭin alkhalīji asnāʾ² safaru khārīj adduwal alʾaḡḍāʾ, wu khāṣṣatan adduwal alʾurūbbiyya. inshālla nigdar bi nashr ḥādī lʾirshādāt nimakkin almuwāṭin min lʾiṣṭifāda minha, w ittibāʿha ʿashān yimaḍḍi³ ʿuṭla ṣefiyya khāliya min almashākil wu lmatāʿib allī maḡūl yitʿarraḍ laha lā samah allāh⁴. li ḥāda ssabab ihna bnitʾammal min⁵ almuwāṭin alkhalīji lkarīm annu yākhud biʿēn lʾiḡtibār alʾumūr ḥādī.

- ʿadam rukūb sayyāra min almatāʾr ḡḥēr sayyārat lʾuṭra lʿādiyya lmagrūfa bi alwānha w aṣhkālha lmuṣayyiza.
- kull muwāṭin lāzim yiṣarriḥ ʿan almujawharāt allī maḡu w ʿan lʾawrāḡ almāliyya nagdiyya, w illa mumkin titʿarraḍ li lmuṣāḍara, ḥāda li ann fi ikhtilāfāt katīra marra bēn⁶ lʾandīma lʾumrukiyya lʾurūbbiyya wu lkhālījiyya.
- alḥuṣūl ʿala taṣḥīrāt addukūl li dduwal lʾaṭnabiyya min albalad allī jāyin minnu.
- lēn yiṣal almuṣāfir lāzim yirāʿiḡ alḡunṣuliyya li tasʿīl safaru w ʿinwānu.
- mā lāzim yiḥmil mabāliḡh nagdiyya kabīra aw dahab, w mā lāzim yiḥafid fīha fi makān sakanu.
- Idāʿ Jawāz assafar w tazkirat aṭṭayyāra wu lmujawharāt fi bank aw fi ṣandūḡ lʾamānāt almawjūd fi lfundūḡ illi nāzil fīh. min lʾaḡḍal akḥḍ šūra li lʾawāz.
- saḥb almabāliḡh almāliyya ḥasab alḥāja. iza fi ḥāja li saḥb mablagḥ kabīr, lāzim yijlud min albank taʾmin alfulūs li lmakān allī yibḡḥa.
- ʿadam fatḥ bawwābāt alʿamāra lkhārījiyya li shakhs majhūl.
- min almufaḍḍal taʿannub akḥḍ albuṣūra li ssūḡ.
- ḥifḍ kis albidāʿa maʿ waṣl addafʿ liʾannu huwwa lʾiṣbāt alwaḥīd li dafʿ taman albidāʿa.
- min aḍḍarūri dafʿ taman albidāʿa fi nafs alḡim alkḥās fīha. w mā lāzim tinḥamal li aḡsām tānya, liʾann mumkin tisabbib atuhma bi ssirra.
- mā lāzim yiḥaṣ albidāʿa barra lmaḥal⁷ illa baḡḍ izin albāyie, w lāzim hu bi nafsū yākhudha li barra.
- mā lāzim tintarak⁸ akyās albidāʿa lli nsharat min maḥallāt tānya bidūn murāḡaba.
- mā tingabal ay khadamāt yigaddimha ashkḥās majhūlīn.

- mā yisayyib shunat lʔīd ʔala lʔarḍ aw alkarāsī bēn ma⁹ yigīs almalābis wu lʔizam ʔashān mā tiʔarraḍ li nnašhl.
- min almufaddal fath hišāb fi lbunūk alʔarabiyya fi faransa. min lʔaḥsan istiʔmāl alkarāt wu shshīkkāt assiyāhiyya.
- ʔadam almubālagha fi libs alḥula wu lmujawharāt allī tiʔarriḍ lʔīnsān li lkhaḗar.
- girāyat ʔāyimat lʔakl ʔabl aṭṭalab wu ttaʔkīd min alʔaṣʔār waḡt addafʔ w iḍāfat alkhidma ʔala lfātūra.
- aṭṭlab min idārat alfunduḡ atawḡiʔ ʔala kull fātūra min gibal almušṭāf w min gibal afrād alʔēla haggatu, wu ttaḡḡiḡ bi lfawātīr ʔabl almughāḍara.
- wu bi ma annu ʔawānīn assēr tikhtalif fi baʔḍ albulḍān, iḥna nišhaddid ʔala lʔīntibāh ʔala lʔaṭfāl w ʔala kubār assin lamman yiʔburu shshāwāriʔ ʔashān tajannub alhawādis almuʔma.

Vocabulary

irshād *n.pl.* -āt
 mušṭāf *n.pl.* -īn
 sayyat/yisayyif *v.intr.*
 khilāl
 muʔakkkharan
 asnāʔ
 duwal lʔaḡḍāʔ
 makkan/yimakkin *v.tr.*
 maḡḍa/yimaḡḍi *v.tr.*
 khāli *adj.*
 maṭāʔib *n.pl.*
 tiʔarraḍ/yiʔarraḍ *li v.intr.*
 atʔammal/yitʔammal *v.tr.*
 akhad bi ʔān lʔiʔtibār
 lʔumūr hādī
 mujawharāt *n.*
 awrāḡ māliyya naḡdiyya
 mušādara *n.*
 mablagh *n.pl.* mabāliḡh
 idāʔ *n.*
 sanduḡ amānāt
 nāzil fi
 maḡhūl *pass.part. pl.* -īn

instruction; guidance; information; advice
 summer vacationer
 to spend the summer vacation
 during, through
 lately
 during, while
 member countries
 to enable s.o.
 to spend (time); to stay
 empty; free from
 troubles, pains, discomforts; difficulties, hardships
 to be exposed, be subjected
 to hope; to expect; to meditate
 to consider
 the following items/matters
 jewelry, jewels, gems
 money, cash
 confiscation, seizure
 amount
 depositing, consigning
 safety deposit box; baggage checkroom
 lodging at, staying in
 unknown

tajannub *n.*
 biḍāʔ *n.coll.pl.* -āt
 wašl *n.pl.* wušulāt
 tuhma *n.pl.* -āt, tuham
 hu bi nafsu
 murāḡaba *n.*

biḍūn murāḡaba
 ʔās/yiḡīs *v.tr.*
 malābis *n.coll.*
 nashl *n.*

fath hišāb
 shēk siyāḥi
 mubālagha *n.*
 ḥula *n.coll.*
 ʔāyimat lʔakl
 idāfa *n.*
 khidma *n.*
 fatūra *n.pl.* fawātīr
 min gibal
 tadḡiḡ *n.*
 intibāh *n.*
 muʔlim *adj.*

Notes

1. **naḡayih:** *advice*s. Cf. MSA **naḡiḥah**, pl. **naḡaḡih** (pausal forms). Note that the **hamza** becomes **y**, a very common phenomenon in Hijazi Arabic.
2. **asmāʔ:** *during*. Cf. MSA **aṣmāʔ** with the usual Hijazi Arabic shift of **θ** → **s** and the deletion of the final vowel. The student should also expect to hear the MSA pronunciation.
3. **yimaḡḡi:** *spends (time)*. MSA does not use this form; it uses **amḡa**, impf. **yumḡi**.
4. **lā samaḡh allāh:** *God forbid (lit., May God not permit)*. This expression is used in mentioning that something bad might happen. **allāh lā yismaḡh** is also common.
5. **bniʔammal:** *we expect (lit., we look attentively; we meditate)*. The **b-** prefix is added to the indicative form of the verb when it has habitual, progressive or future meaning. MSA uses this verb form to mean *to look attentively; meditate; ponder*. The correct MSA verb form in this case is **naʔmalu**.

avoiding
 goods, commodities
 receipt, voucher
 accusation
 he himself
 observation; supervision; surveillance, inspection; control; censorship (of the press)
 unattended
 to try on, fit on
 clothes
 snatching; stealing; extricating (from danger, difficulties, etc.)
 opening a (bank) account
 traveler's check
 exaggeration; extravagance
 jewelry
 menu
 adding, annexation
 tip; service
 invoice, bill
 on behalf of
 doing with precision/exactness/accuracy
 paying attention, awareness
 painful

6. **bēn**: *between, among*. Cf. MSA *bayna* with the common Hijazi Arabic shift of *ay* → *e* and the deletion of the final vowel. When two parties are mentioned, the word **bēn** may be used twice. Pronouns are suffixed to **bēn**, e.g., **bēnha wu bēnu**, *between her and him*.
7. **barra** *maḥal*: *outside the store*. This is a typical Hijazi Arabic construction. MSA uses **khārj addukkān** (pausal form).
8. **tintarak**: *be left*. The prefixes **an-**, **in-** and **at-** are added to a perfect transitive verb to obtain the passive form of the verb. See this text for more examples.
9. **bēn ma**: *while*. Cf. MSA *baynama*. **ma** following the preposition **bēn** functions as a temporal conjunction.

Selection Twenty-Three

ṣadīgi lmutʿib

ʿindi ṣāhib lā yihizzu ʿarab w lā yizjibu ʿaʿjab.¹ aḥkāmu fi nnās titwaggaf ʿala maḡāyīs mā staḡmalha min ḡablu w lā nāḡid w lā yiftakir fīha maʿnūn w lā ʿāḡil.
kull ma² yiṣḡūfani jāy yibda huʿūmu ʿala ṣṣahāfa wu ṣṣuhufiyyīn w lʿudaba wu lmutʿadibīn. ḡāwālṭ ignaʿu innu ana mū ʿumda³, wa lā nāḡib fi ṣṣahāfa, wa lā ana min aṣḡab almasḡawir. lākin kull ḡada lkalām mā nafaʿ.

marra jarraḡt aksab wuddu a ʿaʿfu fakḡart⁴ arbāʿ kutub, kull annuḡḡād ḡālu innaha muḡimma w tamīna. gaddamt ḡadōla lkutub li ṣāhibi kaḡadiyya ṣaḡḡira w kaʿurrbūn muḡādana larubbama⁵ artāḡ min liṣānu, w aslam min ḡadāyfu w nīrānu, w tikḡlaṣ masʿūliyyati ʿan aṣṣahāfa wu ṣṣuhufiyyīn.

astalam ṣāhibi lkutub w ḡallabhum min kaf li kaf bi sukḡriya, ḡassēt innu yikḡtabir waznaḡum, w mā aktaras li ʿanāwīnḡum w mā kallaf nafsu⁶ yijallīʿ ʿala ḡāymat almuḡṭawayāt ḡaḡḡathum. lākinnu zamm ṣḡafafu⁷ w ḡawwas ḡawāʿjbu w ḡāl, 'ḡullak raʿyyi bukra⁸.'

ana kunt migṭaniʿ innu maḡma kān maḡḡūʿ ḡadōla lkutub, alwāḡad yihṭāʿ li ʿjiddat ayyām ʿaṣḡān yigrāḡum. wa lākin aṣḡarēt alyōm bi bukra. fabḡḡalliṣ bi nafsi lyōm, w ḡḡalli ykūn fi bukra illi ykūn.

w aʿa bukra, w aʿa ṣāhibi ḡāmil lʿarbāʿ kutub. w ttaham zōḡi⁹ bi ttakḡḡalluḡ w innu taḡāfati saḡḡiyya, w ʿād min Jadīd ʿuṣṭuwānat aṣṣahāfa wu ṣṣuhufiyyīn. w astahḡad bi tafāḡat lli katabūḡum 'sālim' aw 'sālmīn.'

ḡalḡīn aʿṭarif inni taḡḡakkakt fi aḡkāmi ṣṣābḡa ʿala ṣḡakḡṣiyyat arriʿjāl. kān ʿindi taraddud, 'yā tura huwwa mutaḡḡaf ṣḡāyif ḡālu¹⁰, aw jāḡil ʿāmil ḡālu¹¹ fahmān?' w ʿaṣḡān arayyih w astariḡ ḡarrart aʿzumū li lkitāba. w jā baʿḡ ayyām yihmil almagāl ḡaḡḡu 'alyatīm' baʿḡ ma ṣawwaru, li annu ḡḡāf yidīʿ aw ana aḡmilu 'lā samāḡ llāḡ.' w yikfi innu ʿunwān almagāl ykūn 'mīn aṣḡḡaʿ abu zēd aw ʿantara.' li ḡada ṣṣabab ḡarrart anni akūn aṣḡḡaʿ min lʿitnēn w aktub kull ḡiṣṣati

maʿu. rubbama girāyatha ḥatinfæ mawḏūe taʿammulāt ʿālim mutjāhil aw jāhil mutaʿālim. w lak allāh yalli abtalāk azzamān bi mitl šāhibi.

Vocabulary

hazz/yihuzz *v.tr.*

tarab *n.*

ʿajjab *n.*

atwaggaf/yitwaggaf + ʿala *v.intr.*

maḡāyīs *n.*

nāgid *act.part.pl.* nuggād

maʿjnūn *adj.pl.* maʿjānīn

ʿāgil *adj.*

huḷūm *n.*

šahāfa *n.*

adīb *n.pl.* udaba

mašhāwir *n.*

kasab/yiksab *v.tr.*

wudd *n.*

ʿatf *n.*

tamīn *adj.*

hadiyya *n.pl.* hadāya

ʿurbūn *n.*

muhādana *n.*

rubbama *adv.*

arāh/yirāh *v.intr.*

gadīfa *n.pl.* gadāyif

gallab/yigallib *v.tr.*

kalf *n.pl.* kufūf

sukhriya *n.*

wazn *n.pl.* awzān

aktaras/yiktaris + li *v.intr.*

kallaf nafsu

ḡāymat almuḥatawayāt

zamm/yizimm *v.tr.*

gawwas/yigawwis *v.tr.*

hājib *n.pl.* ḡawājib

to shake

music; delight, pleasure
wonder, astonishment

to depend on, be based on
measures, standards

critic

crazy; fool
wise

attack, raid
journalism

scholar, one who is learned (in
literature); (here) author
consultation

to win, gain

friendship, amity

sympathy

valuable

gift

token, symbol, pledge

truce, suspension of hostilities, armistice
maybe, perhaps

to rest

missile, projectile, rocket

to turn, turn over

palm; glove; (here) hand

sarcasm

weight

to care for; to pay attention to

to take the trouble to do

table of contents

to purse (the lips); to tie up, fasten,
tighten

to bend, curve; to arch (the eyebrow)
eyebrow

muganiʿ *adj.*

mahma

attaham/yattahim *v.tr.*

zūq *n.*

takḥalluf *n.*

sathiyya *adj.*

ʿustuwāna *n.*

astashhad/yastashhid + bi *v.intr.*

tafāha *n.*

sālim aw sālmīn

tashakkak/yitshakkak + bi *v.intr.*

shakhsiyya *n.*

taraddud *n.*

yā tura

shāyif ḡālu

jāhil *adj.*

ʿāmil ḡālu fahmān

garrar/yigarrir *v.tr.*

ʿazam/yiʿzim *v.tr.*

yaʿīm *n.pl.* aytām

šawwar/yišawwir *v.tr.*

ḡāe/yiḡāe *v.intr.*

hamal/yihmil *v.tr.*

lā samaḡ allāh

ašḡaʿ *adj.comp.*

rubbama *adv.*

taʿammul *n.pl.* -āt

ʿālim *n.pl.* ʿulama

abtalā/yibtalā + bi *v.intr.*

Notes

1. **lā yihizzu tarab w lā yizjibu ʿajab:** *nothing pleases him (lit., music does not move him and wonders do not please him).* This expression is very common in Hijazi Arabic and in other Arabic dialects as well. It is used to describe a person who is very hard to please.

convinced

whatever, no matter what

to accuse

taste, inclination, liking

backwardness, underdevelopment

superficial, external, on the surface

(phonograph) record; cylinder (of an
engine)

to quote; to refer to; to die as a martyr, a
hero

silliness, stupidity, insignificance,
paltriness, tastelessness

whoever they are, whether this or that

to doubt, be skeptical

personality

hesitation, hesitance

I wonder if...

conceited

ignorant

acting clever, pretending to be intelligent

to decide

to invite

orphan

to make copies of; to draw; to take a

picture of

to be lost

to ignore, neglect

God does not permit, God forbid

more courageous

maybe

devotion, hope; inspiration

scientist, scholar, learned person

to be afflicted, plagued

2. **kull ma:** *whenever*. When **kull** is followed by **ma**, it functions as a subordinating conjunction and may only be followed by a verbal clause, e.g., **kull ma yishūfani jāy yibda huġamu**, *whenever he sees me coming he starts his attack*.
3. **ana mī ġumda:** *I am not someone important*. This expression is very common in Saudi Arabia. For example, **ahlan wu saħlan bi ġumda**, *welcome honorable sir*.
4. **fakhtart:** *I chose*. Cf. MSA **fakhtartu** with the deletion of the final vowel. The particle of classification or gradation **fa** indicates coordination together with the idea of development in the narrative. Many educated Saudis use **fa** when talking about an event or telling a story.
5. **larubbama:** *maybe*. This is a loanword from MSA (The narrator of the story is an educated Saudi.) The particle **la** is often prefixed to **rubbama** to imply a greater probability or a stronger expression of a wish.
6. **mā kallaf nafsu:** *he didn't even bother to, he didn't take the trouble to...* This expression is very common in most Arabic dialects.
7. **zamm shāfu:** *He pursed his lips*. With respect to the parts of the body that occur in 'pairs', most Arabic dialects refer to them by the plural form, not by the dual, i.e., **shāfu** for **shafatē**, **hawāġbu** for **hāġibē** and **kfūfu** for **kaffe**. MSA pl. form of **shafah** is **shifāh**. Note that in Hijazi Arabic the **h** is substituted for **f** before the pronominal suffix.
8. **bakra:** *tomorrow*. This word is often used loosely in Arabic dialects. Most speakers use it to imply some time in the future. This word occurs in MSA, but there it means *early in the morning*, e.g., **ataytuka bukratan**, *I came to you early in the morning*.
9. **zōġi:** *my taste*. Cf. MSA **ḍawqi** with the common Hijazi Arabic changes of **ḍ** → **z**, **aw** → **o** and **q** → **g**.
10. **shāyif hālu:** *conceited*. This expression is pure colloquial Arabic. **shāyif** is the active participle of the verb **shāf**. MSA uses **mutakabbiru** instead.
11. **ġāmil hālu (fahmān):** *He thinks he is clever, intelligent*. This is another pure colloquial Arabic expression. It is used when someone pretends to be something he is not. MSA uses **yataāshharu** or **annahu fahimun**.

Selection Twenty-Four

agħrab¹ ġiṣaṣ almukħaddirāt fi lmamlaka

Jarīda suġūdiyya nasharat ġiṣaṣ qharība ʿan muṣħkilat almukħaddirāt fi lmamlaka. ġiṣṣa ʿan sawwāg siyyāra gatal talatīn haġġ. wu tātnya ʿan wāħad sabbab ħarg ʿarīs wu ʿarūsatu wu ġarāyibhum fi lēlat azzafāf. wu tātla ʿan riġjāl yiqatid ʿala ʿarġ karīmatu wu yitʿarrad li ʿugūbat alfiʿdām, wu lġiṣṣa arrābā ʿan riġjāl haṣ mukħaddir fi kubbāyāt² kħamr wu gatal aṣdiġāʿu wu shurakāʿu fi hadīk alġajlsa.

kull hadōl alġiṣaṣ mō humma riwāyāt min asāʿīr shaḡbiyya, wu mō min ħikāyāt alġadda illi tiħkīha li ħafīdha ʿashān yinām. lākin hādī suwar ħaġġiyya li lmaʿās illi nallaġat min tafashshi akħd almukħaddirāt bēn Jamāʿāt min afrād muġtamaʿna lli ʿāsh li fatra min azzaman sālim min hādī ssumūm algatāla³.

alliawā? muħammad huwwa ħayjāwib kull alʿasʿila ʿan muṣħkilat almukħaddirāt fi lmamlaka. huwwa aġāna furṣa ʿashān niḥāwar maʿ ʿadad min almasʿūnīn bi sabab ġadāya lmuħaddirāt ʿala ikħūlāf tawarruḥum fīha. minhum kānu muħarribīn wu minhum murawwijīn, wu minhum mustaʿmilīn wu wuṣaʿa⁴. ihna ħanīruḡd alġadīyya guddām aṣhshaḡb, wu inṣhāʿ allāh bi hād almaġħūd ħanʿarraf arraʿiy alʿālm ʿan annatāy alkhajīra wu lʿadār annāġa min taʿāġi lmuħaddirāt

- saʿādat alliawā?, kēf mumkin tintashīr almukħaddirāt bi hādī ṣṣūra bi rruġm min atashdīd ʿala ġafl mawāni? lmamlaka lbaħriyya wu lbarriyya wu ljawwiyya fi wajh almuharribīn?

- awwalan ana aftakħir wu aʿtazz bi kull juħūd riġāl alġamāriġ wu silāħ alħudūd li tawġif ʿamalīyyāt attahrīb bi kull ħazm wu ġuwwa. lākin Jarīmat almukħaddirāt hiyya Jarīma munazzama, wu illi yirtikbūha byilʿabu adwār mutaʿaddida wu bitḡhayyar bi šūra mustamirra. mitl ma yġil almatal, "alħāġa umm alʿikħtirāʿ" fa binshūf ʿiṣābāt attahrīb bitsawwi kull alʿasālib wu ġurug illi timakkinhum min tadkħil hādī ssumūm ila lmamlaka.

dalħīn khallīna nitkallam ʿan fiʿāt almutaʿmilīn bi lmuħaddirāt wu lʿugūbat aṣṣārma ħaġġonhum.

1. almuṁawwīl huwwa illi yistakhdīm zakāh⁵ wu mālu ʿashān yimawwīl ʿamalīyyāt attahrīb bi Jamīʿ alʿiḡhrāʾāt almukhtalfa ʿashān yihagḡiḡ ahādū lmadīyya. almuṁawwīl yuʿtabar rās alḡayya.
2. almuḡarrīb huwwa illi yitwalla ʿamalīyyāt naḡl wu idkḡhāl almukḡhaddirāt li lmanāʿiḡ. ḡāda yuʿtabar Jisr ashshar. ḡadōl alʿitnēn ʿuḡū bathum kḡamstaʿsh sana siḡn, wu ḡharāma ʿashara alf riyāl maʿ ʿuḡūbat aljald.
3. sharik almuḡarrīb huwwa illi yisāʿid wu yitʿāwan maʿ almuḡarrīb fi ʿamalīyyāt attahrīb. ḡāda shshakḡš ʿuḡūbatu sabʿa sinīn siḡn wu lfaḡl min alkḡidma iza kān muwazzaf.
4. almuḡdi huwwa aḡḡadīḡ alʿaduw illi yitzayyin li aḡḡābu ʿashān yishaḡḡiḡhum ḡatta yitʿātu ḡādi ssumūm alfattāka wu yihdīthum yāḡa bidān muḡābil. ḡāda huwwa Jalīs assū? wu yuʿtabar akḡtar min almuṁawwīl. ʿuḡūbat almuḡdi kḡams sinīn siḡn wu ḡharāma ʿashara alf riyāl maʿ ʿuḡūbat aljald.
5. almuṁawwīl huwwa illi yilʿab dōr attāʿir wu lmuwazziʿ li ḡādi ssumūm wu yuʿtabar almuṁawwīl alḡaddām. wu yitʿāḡbūḡ zay ma yitʿāḡibu almuḡdi.
6. almutaʿāḡi huwwa lḡadaf alwaḡīd ḡaḡ ʿamalīyyāt attahrīb, wu fi lḡḡālib yikūn shakḡš marīd aw muḡhra. ḡāda yinsaḡan sanatīn maʿ ʿuḡūbat aljald illi yigarrirḡa lḡākim ashsharʿi.

kḡallīni aḡūl innu ḡadar amr min ḡāḡīb assumuw almalaki nāʿīb wazīr addākḡhiliyya bi tashḡīr almuḡarrībīn wu lmuṁawwīlīn bi nashr ḡuwarḡum fi ḡḡuḡuf almahallīyya wu tanfīz ʿuḡūbat aljald ʿalēḡum ʿalanan fi amākīn ʿamma minshān yikūnu ʿibra li kull waḡad yifakkir bi ḡāda lʿamal alʿiḡrāmi.

Vocabulary

agḡrab <i>adj.</i>	stranger, strangest
ḡiḡḡa <i>n.pl.</i> ḡiḡḡas	story, tale; problem
muḡḡaddirāt <i>n.</i>	drugs, narcotics; anesthetics, painkillers, tranquilizers
ḡaḡḡ <i>n.pl.</i> ḡuḡḡā	pilgrim
lēlat azzafaf	wedding night
aʿtada/yitʿadi + ʿala <i>v.intr.</i>	to rape; to assault
ʿard <i>n.</i>	honor; width; exhibit
karīma <i>n.adj.</i>	daughter; precious; generous
iʿdām <i>n.</i>	execution, death sentence
sharik <i>n.pl.</i> shuraka	companion; partner
kḡamr <i>n.coll.pl.</i> kḡumūr	wine, alcoholic beverage
riwāya <i>n.pl.</i> -āt	story; drama, play

uḡḡura *n.pl.* asāʿīr
 jadda *n.pl.* -āt
 ḡaka/yiḡki *v.tr.*
 ḡafīd *n.pl.* aḡfād
 maʿḡsāt *n.pl.* maʿḡāsi
 tafashshi *n.*
 samm *n.coll.pl.* sumūm
 liwād? *n.*
 atḡāwar/yitḡāwar + maʿ *v.intr.*
 tawarruḡ *n.*

muḡarrīb *act.part.pl.* -īn
 muṁawwīl *act.part.pl.* -īn
 wasāʿi *n.pl.* wuḡḡata
 raʿīy ʿām
 saʿādat
 bi rughm
 mīna *n.pl.* mawāni?
 baḡriyya *adj.*
 barriyya *adj.*
 jawwiyya *adj.*
 afḡakḡar/yitḡakḡir + bi *v.intr.*
 aʿtazz/yitʿazz + bi *v.intr.*
 riḡāl alḡamārik
 silāḡ alḡhudūd
 ḡazm *n.*
 jārī ma munazzama
 atakab/yirtakib *v.tr.*

dōr *n.pl.* adwār mutaḡaddida
 ikḡtarāʿ *n.pl.* -āt
 ʿuḡūba *n.pl.* -āt
 ʿiḡḡāba *n.pl.* -āt
 ʿuslūb *n.pl.* asāʿīb
 ḡārma *adj.*
 zaka *n.*
 mawwal/yimawwīl *v.tr.*
 ḡayya *n.pl.* -āt

myth; fable, fairy tale
 grandmother
 to tell (a story); speak
 grandson
 tragedy; misery
 spreading, outbreak
 poison
 major general
 to debate; to interview; to talk
 being in a bad situation/in a bad fix/in a dilemma
 smuggler
 marketer, pusher (of drugs)
 mediator, middleman
 public opinion
 your excellency; happiness
 in spite of
 harbor, port
 sea
 land
 air
 to be proud of, take pride in
 to be proud of, take pride in
 custom officers
 border defense forces
 strictness; strength
 organized crime
 to commit a crime or offense, engage in
 criminal activity
 numerous roles
 invention
 punishment
 gang
 method, style, way
 severe, fierce; strict
 intelligence, cleverness
 to supply; to finance
 snake

Jisr *n.pl.* Jusūr

gharāma *n.*

jalid *n.*

faṣl min alkhidma

atzayyan/yitzayyan + li *v.intr.*

fattāka *adj.*

muwazzī *act.part.pl.* -īn

mutaʿāji *act.part.pl.* -īn

mughra *pass.part.*

tashhīr *n.*

bridge

a fine, money imposed as penalty for an offense

lashing

discharge from the service

to be adorned, be made attractive; (here) to seduce

devastating

distributor

user

deluded; tempted, attracted, seduced

exposition, exposé, exposure of something discreditable

Notes

- ghrab** comp., super. of **gharb**: *stranger; strangest*. Hijazi Arabic uses the pattern aCCaC for forming comparative and superlative adjectives. The comparative adjective is followed by *min* while the superlative adjective is usually followed by a noun, e.g., **aḥmad akbar min ʿali**. *Ahmad is older than Ali*; **aḥmad huwwa akbar walad**, *Ahmad is the oldest boy*. Hijazi Arabic also uses the MSA superlative form which consists of the comparative with the definite article *al-*, e.g., **aḥmad huwwa alʾakbar**, *Ahmad is the oldest*.
- kubbāya**: (*a drinking*) glass. This is strictly a colloquial word which is used in many Arabic dialects. MSA **kūb**, pl. **akwāb** or **kaʿaʿ**, pl. **kuʿūʿa** correspond to this word.
- sumūm qattāla**: *deadly/lethal poison*. Cf. MSA **sumūmun qattālatun** (fully vocalized). This expression is commonly used to describe harmful affects of a physical substance or of an idea on the society.
- wuṣāta** pl. of **waṣīf**: *middleman; mediator*. Cf. MSA **wuṣaʿīḍu** with the deletion of the glottal stop and the final vowel. Note the regressive assimilation of **s** to **ṣ**.
- zakāh**: *his intelligence*. Cf. MSA **ḥakīm** with the common change of **ḥ** to **z**, and the deletion of the glottal stop and the final vowel.
- yāha**: *it*. MSA **iyāha** is the cognate of this word with the deletion of the first vowel and the demigration of **y**. When a verb takes two objects in the form of pronominal suffixes, the pronoun of the first person is suffixed to the verb and the other to the particle **iyā-** which immediately follows the verb, e.g., **ʾaʿjāni yyāha**, *he gave it to me*.

Selection Twenty-Five

mugābala maʿ murawwīj mukhaddirāt

- ʿesh ismak?

- ʾslih.

- ʿesh hiyya Jinsiyatak?

- yamāni.

- ʿesh hiyya asbāb tawgīfak?

- (gāl bi šōt tikhnugu ʿjbarāt alhuẓn) lā ḥawala wala quwwata illa bi llāh². gabaḍu ʿalay li anni arawwīj alḥubūb almusahhira. alḥaḡiga anni adnabt w Janēt ʿala nās w ʿala³ nafsi. alkalām mā yinfaʿ dalḥīn, lākin khallīni agullak anni nadmān ʿala lli sawwētu w ana rājiʿ ila llāh aḡlub minnu luḡf w rrahma.

- inta kunt tiʿrif innu ḥādī lḥubūb mamnūga wu fi ʿugūbat ṣhadīda li tarwījha?

- naʿam kunt ʿarfān wu lākin ashshējān wu Julasa ssū? aḡwūni wu nassūni quwwat alʿugūba.

- ʿesh allī khallāk tibē ʾalḥubūb?

- abadan wala ṣhay ḡhēr alkasb almāddī.

- bi gaddēsh⁴ kunt tiṣṭari lḥabba w bi gaddēsh kunt tibēʿha?

- kunt aṣṭari ʿulba bi miyyat riyaḡ w abēʿha bi miyya wa khamsīn riyaḡ.

- izan kunt tirbah khamsīn riyaḡ bi ʿulba?

- naʿam, lākin ṣaddigni riḥb alḥarām yīṭir bidūn istifāda minnu w bidūn ma ṭhuss. yrūb wu yrūb maʿu rātib allī atgādā min almuʿassasa lli aṣṭaḡil fiha. lamma yikhtaliḡ alḥalāl bi lḥarām, inēnāthum yrūbu ʿa lḥarām.

- mata badēt tibē ḥādī lḥubūb, w kunt inta tistaʿmilha?

- kunt abēʿha li muddat ṣhahr ḡabl ma alḡu lḡabḡ ʿalay, wu lākin mā kunt astaʿmilha li annha ṭḡurr aṣṣiḥḡa wu lʿaḡl.

- mā dāmak tiʿrif innaha ṭḡurr aṣṣiḥḡa wu lʿaḡl lēsh tibēʿha?

- ḡult lak innu shshējān aḡwāni w ana nadmān ʿala lli ʿamiltu.

- mīn humma lʾashkhāṣ allī tibēʿhum?

- aḡḡlab zabāyni sawwāḡin shāḡināt kabīra wu ḡallābiyyāt.

- kēf kḡaṭarat ʿala bālak fikrat bēʿ almukhaddirāt?

- taʿarraft ʿala shakhṣ kān yisṭaḡil bi ḥādī tiṭjāra lkḡasra w aḡrāni kalāmu

- khabbart idārat mukāfahat almukhaddirāt ʿan ṣāḡbak ḥāda?

- na'am w humma ba'dhum yidawwiru ʔalē⁵
- w khabbarthum ʔan zabāyīnak?
- na'am khabbar alʔidāra ʔanhum.
- biwuddak⁶ tgūl ay shi tāni?
- na'am biwuddi aḡul anni nādīm jiddan wa tubt li llāh. wa anʔaḡ akh^wāni lmuḡlīmīn, wu khāssatan akh^wāni lyaḡmāniyyīn allī taraku waʔanhum wu taḡharabu, w jō lmaḡlaka minshān yiḡaḡḡilū maʔīshathum bilḡalāl, ḡatta yibtaʔdu ʔan bēʔ ḡādī lhubūb w ʔan ay rizḡ mū ḡalāl, li annahum iza sawwu ḡāda nihāyathum ḡaḡkūn mitl nihāyati, wagḡa⁷ mā yinfaʔ annadam.

Vocabulary

mugābala *n.pl.* -āt

yamāni *adj.*

tawḡīf *n.*

khanaḡ/yikhⁿuḡ *v.tr.*

ʔībāra *n.pl.* -āt

huzn *n.*

ḡabād/yiḡbad + ʔala *v.intr.*

ḡabba *n.pl.* ḡubūb

musahhīr *adj.*

hubūb musahhīra

adnab/yidnib *v.intr.*

jana/yījīni + ʔala *v.intr.*

nadmān *act.part.*

luḡf *n.*

raḡhma *n.*

shēḡān *n.pl.* shāyāīn

jalīs *n.pl.* Julasa

sū? *n.*

abadan

kasb *n.*

māddi *adj.*

ash^tara/yish^tari *v.tr.*

bāʔ/yibīʔ *v.tr.*

ʔulba *n.pl.* ʔulab

izan

meeting; gathering; interview

Yemeni

arrest; stopping

to choke, suffocate

expression

sadness

to arrest, catch, capture

pill, tablet; one piece (of fruit)

stimulant, something that makes one stay up and lose sleep.

amphetamine

to commit an offense, be at fault, do something wrong

to offend, sin (against); to harm; to hurt

regretful, repentant

kindness, goodness

mercy

devil, Satan

companion, friend

bad, evil

absolutely not

gain, earning; winning, profiting

material; financial, monetary

to buy

to sell

box

therefore

rabab/yirbah *v.tr.*

ʔaddigni *v.imp.*

nib ḡharām

ātr/yīḡr *v.intr.*

isiḡāda *n.*

rātīb *n.pl.* rawātīb

aḡḡāda/yiḡḡāda *v.tr.*

akḡḡatlat/yikhḡḡaliḡ *v.intr.*

dam/yidurr *v.tr.*

ʔaḡl *n.pl.* ʔuḡūl

zabūn *n.pl.* zabāyīn

shāḡhina *n.pl.* -āt

ḡallābiyya *n.pl.* -āt

khatar ʔala bāl + *obj.pron.*

fikra *n.*

tījāra *n.*

khāstra *adj.*

mukāfaḡa *n.*

idārat mukāfaḡat almukḡḡadīrāt

khabbar/yikh^bbir *v.tr.*

bi wuddak

tāb/yītīb *v.intr.*

naḡaḡ/yinḡaḡ *v.tr.*

taḡḡarrab/yiḡḡarrab *v.intr.*

maʔīsha *n.*

ḡalāl *adj.*

abaʔad/yibaʔid + ʔan *v.intr.*

rizḡ *n.pl.* arzāḡ

nihāya *n.pl.* -āt

to profit; to win, earn; to benefit
believe me
unlawful profit, illegal profit
to fly ;(here) fly away, disappear
profiting, gaining
salary
to be paid
to be mixed
to harm
mind, brain
customer, client
truck
bulldozer, tractor
it occurs to the mind
idea, thought
trade, commerce, business
losing
fighting; stopping
Drug Enforcement Administration
to tell, inform
would you like, do you desire
to repent, turn to God
to advise
to go west, to go abroad; to immigrate; to emigrate
living, livelihood
lawful, according to God's will
to be far from; to avoid
earnings; means of making a living, livelihood
end

Notes

1. **ʔḡh ismak:** *What is your name?* This is an example of an equational sentence. In an equational sentence the verb is not expressed. The subject is equated with a non-verbal predicate, and when translated into English, the verb *to be* or *to have*, is used.
2. **lā ḡawla wala quwwata illa bi llāh:** *There is no power and no strength save in God.* This expression is borrowed from MSA. It is used when one wishes to say that he is completely powerless.

3. **Janēt ʔala:** *I harmed, hurt.* Cf. MSA **Janaytu** with the common change of **ay** → **e** and the deletion of the final vowel. Note that when this verb takes a direct object it means *to reap, harvest*.
4. **bi gaddēsh:** *How much?* This phrase is pure colloquial Arabic and is used to refer to *time, price, amounts, weight and length*, e.g., **gaddēsh assāʔa?** *What time is it?* **gaddēsh ashtarēt?** *How much did you buy?* **gaddēsh ʔulak?** *How tall are you?* Note that when asking about prices, the word **gaddēsh** is preceded by the preposition **bi**.
5. **yidawwiru ʔalē:** *They are looking for him.* MSA does not use this verb; it uses **bahaθ**, *impf. yabhaθu*. When this verb takes a direct object, it means *to make s.th. round*.
6. **bi(w)uddak:** *do you wish, desire.* This expression is borrowed from MSA, and is widely used in the Gulf dialects.
7. **wagtha:** *then, at that time, (lit., its time).* Cf. MSA **waqtaʔiðin**. Hijazi Arabic adds the pronominal suffix **-ha** to any noun denoting time, such as, **yōm, day; lēla, night; sāʔa, hour** to denote *at that day, night, hour*.

Selection Twenty-Six

ħiwār maʔ šāħib istudyō yiteʔāta Imukħaddirāt

- mumkin aʔrif ismak?
- ismi lʔawwal ʔabdallah wu mā aḏunn innu fi ħāʔa li maʔrifat ismi lkāmil.
- yā **akh**, **ēsh** huwwa sabab sījnak?
- tawarraʔt¹ fi taʔāʔi lħubūb almusahhira.
- kēf wagaʔt fi hāda **shħarak**?
- fi lbiḏāya **gharrani wħad** min rifāg assū? *wu mā aktarhum² minshān astaʔmil alħubūb almusahhira.
- hall admant ʔala lħubūb almusahhira?
- naʔam.
- min mata?
- min gabi sījni bi **shahr**.
- **ēsh** hiyya **ʔabʔat shughlak** illi **khallatak tiʔtarr tākhud** alħubūb almusahhira?
- ana ʔindi istudyō **tašwīr** wu lāzim ashar fi muʔdam alwagt.
- li annak mudmin lā budd innak tiḏāyag min baʔḏ lʔaʔrād bi sabab ingʔaʔak ʔan almuħħaddirāt. **šah?**
- fi lbiḏāya **shāʔart** bi alam **shadīd** wu ḏīg wu iktiʔab w tawattur ʔašabi wu hāda kān fi awwal yōmēn min sījni. wu lākin šīħḩati šarat tiħassan baʔḏ **akhḏ** alʔilāʔ.
- hal assarat almuħħaddirāt ʔala muʔāmaltak maʔ annās?
- naʔam kunt lamma **ākhud** alħubūb ašʔr mutawattir alʔaʔsāb yaʔni mitnarfiḏ³ w aḡḩḩab min ay **shī**, wu ašħur innu lāzim aʔtadi ʔala lli yiħarrash biyya⁴.
- šār maʔak ḩādis sayyāra bi sabab almuħħaddir?
- lā alħamdu li llāh. kunt aʔjannab swāgat assayyāra wagt ma **ākhud** alħubūb.
- **ēsh** ḩus dalħīn min baʔḏ ma masakūk wu ḩaʔtūk fi hāda lmakān?
- ašħur inni adnabt fi ḩaḡ nafsī⁵ wu aħli w awlādi. wu ašħur bi lħufru lwiḩħa lli gādani ilħa⁶ rafīg assūʔ, lā waffaḡu llāh. ana lʔān tāyib ila llāh subħānahu w taʔāla, wu aʔlub minnu lʔafu wu lmagħfira.
- gaddēsh kunt tišrif ʔala Imukħaddirāt?
- kunt ašrif ḩawāli talāt miyyat riyaḏ yōmiyyan.
- kunt tiʔrif ʔjāb taʔāʔi Imukħaddirāt?
- kunt arʔrif innu fi ʔugūba wu lākin mā aʔrif innaha bi ḩādi/ššūra.

- kēf nōz arriġaya lli tlāgiha fi ssjñ?

- arriġaya tayyiba wu lmaġiṣha jayyida, wu lʔahamm min kull shay huwwa lli niṭallamu min attawġiya ddīniyya, wu idā? ṣṣalāt maġ alJamāʿa, wu lʔistifāda min almawāʿid wu grāyat alkutub annāfaġa lmawġūda fi maktabat attawġif.

Vocabulary

hiwār *n.*

istudyō *n.*

kāmil *adj.*

tawarraṭ/yitwarraṭ + fi or bi *v.intr.*

gharr/yighurr *v.tr.*

adman/yudmin + ġala *v.intr.*

aḍjarr/yiḍjarr *v.intr.*

taṣwīr *n.*

sahar/yishar *v.tr.*

tadāyag/yiḍāyag + min *v.intr.*

aġrād *n.*

shaġar/yiṣḡur + bi *v.intr.*

alam *n.pl.* ālām

ḍiġ *n.*

iktiʔab *n.*

tawattur ġaṣabi

ʿilāj *n.pl.* -āt

mitnarfiz *adj.*

ghadab/yighḍab *v.intr.*

taharrash/yitharrash + bi *v.intr.*

aṭjannab/yiṭjannab *v.tr.*

hufra *n.pl.* hufar

wisikh *adj.*

lā waffagu llāh

subhānahu wa taġāla

ġafu *n.*

maghfira *n.*

dialogue, text (of a play); talk, conversation; (here) interview studio

complete

to be put in an unpleasant situation, be in a bad fix, be in a dilemma

to deceive, trick, mislead, seduce; to dazzle

to be addicted

to have to do something, find it necessary to do something

photography, drawing

to stay up late

to be bothered by, suffer from

symptoms

to feel

pain

tightness

depression

nervousness, nervous tension

treatment

nervous, edgy

to be angry, mad; to become upset

to meddle with, interfere with, provoke

to avoid

hole; (here) trap

dirty

may God not grant him success

God to whom be ascribed perfection and majesty

pardon

forgiveness

tawġiya *n.*

idā? *n.*

mawġida *n.pl.* mawāġid

awareness, awakening, enlightenment

fulfilling (a prayer obligation);

accomplishment (of a task)

sermon, religious exhortation, spiritual counsel

Notes

1. t(a)warratī: *I was entangled, embroiled, involved.* Cf. MSA *tawarrattu* with the deletion of the final vowel and the change of t → ṭ via progressive assimilation.
2. mā aktarhum: *How numerous they are!* Note that mā here is as an exclamatory particle. Although this usage is strictly MSA, it is often used in Hijazi Arabic and in many other Arabic dialects as well.
3. mitnarfiz: *nervous.* This is a loanword from English. The word ḥamūgi is also used.
4. yitharrash biyya: *He provokes me.* This is an MSA verb with the common Hijazi Arabic vocalic change and deletion. The Hijazi Arabic form collocates with *biyya* or *fiyya* instead of MSA *bi*.
5. adnabt fi ḥaġ nafsi: *I sinned against myself, I have been unjust to myself.* This is a very common expression in many Arabic dialects. The word ḥaġ here expresses possession.
6. ilha: *to it.* Cf. MSA *ilayha* with the deletion of the diphthong -ay-.

nahḍa ḥaḍāriyya shāmla fi lmamlaka

inta ʿammāl tisʿalni ʿan attagaddum alḥaḍārī fi lmamlaka. šarāḥa, mā aʿrif min fēn abda¹. almamlaka, ʾāl ʿumrak, halḥīn tiʿšh marhala shāmla min attagaddum alḥaḍārī wu lʾinjāzāt² alḥāyila fi kull maʾjālāt attanmiyya wu ttaṭawwur. fa bitlāḥiz innu lmamlaka tagaddamat tagaddum ʿazīm fi fatra giyāsiyya mā tizid ʿan ʿashr sinīn. alḥaḡiḡa, aḡdar aḡūl annu ḥaḡḡagna munʾjazāt wu maʾshārīʿ mā ḥaḡḡsilha buldān tānya bi miyyat sana. aṭṭawwarat almamlaka bi shakl ʿazīm³. bidūn shak, hadōla ssinīn alʿashara lmādyā kākna zay taḥaddi li ḥukūmatna lgawiyya. lākin alḥamdu lillāh bi giyādat malikna almuḥadda gidrat almamlaka tiḥaḡḡig aḥdāf marḥalat attanmiyya shshāmla ḥādi. fa bitlāḡi injāzāt ḍaḡḡma fi kull almaʾjālāt aḡsināʿiyya wu zzirāʿiyya wu taʿḡlimiyya wu ššihḡiyya wu lʾiṭimāʿiyya wu lʿumrāniyya.

mā lāzim ninsa annu lmamlaka bazalat Juhūd katīra li buna shakḡiyyat almuwāṭin assuʿūdi awwal shay. mumkin niḡūl annu ḥādi ljuhūd kānat timshi ʾid bi ʾid⁴ maʿ Juhūd attanmiyya wu ttaṭawwur. ihtammāt almamlaka bi taḥḍīr ʾjil mutaḡḡaf. fa binshūf annu alḥukūma assasat ālāf almadārīs wu miyyāt almaʿāhid wu sabʿ jāmiʿāt kabīra fiha ʿasharāt alkulliyyāt.

daḡḡīn fi aktar min malyōnen ʾālib wu ʾāliba fi marāḡil attaʿḡim alʾibtidāʾī wu lmutawaššit wu ttanawi wu lʾjamʿi. šār fi madārīs fi lgura wu fi kull alʾamākin arriʿiyya. wu bi nnisba li lmustashfayāt, fi mustashfayāt ḥadīsa wu kḡadamāt tānya alli twaffirha ddōla li lmuwāṭin assuʿūdi minshān saʿādātu wu rāḡatu wu rafāḡiyyatu. binshūf innu ašshabāb assuʿūdiyyīn ḡašḡalu daraʾjāt ʿilmiyya ʿālyā dākḡil almamlaka wu kamān bi wāḡat⁵ albiʿsāt fu lkhārī. humma daḡḡīn muḥammilīn masʾūliyyāt ḍaḡḡma fi lmadārīs wu fi lmašānīʿ wu fi lmazārīʿ.

iḡna niftakḡir katīr lamma tiḡtafil jāmiʿat almalik fēḡal bi shsharḡiyya bi takḡrīḡ daʿḡa min shahābna illi takḡašḡaḡu fi maʾjāl aṭṭub wu asbatu bi kafāʾiḡthum wu maḡdirāḡthum innhum lā yigillu ʿan illi takḡarraḡu min jāmiʿāt albilād almitḡaddma.

nahḍa *n.pl.* -āt
 ḥaḍāriyya *adj.*
 shāml *adj.*

šarāḥa *n.*
 ʾāl ʿumrak
 marḥala *n.pl.* marāḡil
 injāz *n.pl.* -āt
 tanmiyya *n.*
 taṭawwur *n.*
 fatra giyāsiyya
 taḥaddī *n.*
 bi giyādat
 ʿumrāniyya *adj.*

bazal/yibzil *v.tr.*
 timshi ʾid bi ʾid
 ʾjil *n.coll.pl.* aʾjyāl
 assas/yiʾassis *v.tr.*
 kulliyya *n.pl.* -āt
 ibtidāʾī *adj.*
 mutawaššit *adj.*
 tānawi *adj.*
 amākin rīfiyya
 ḥadīsa *adj.*
 waffar/yiwaffir *v.tr.*
 saʿāda *n.*
 rāḡa *n.*
 rafāḡiyya *n.*
 i/afṭakḡar/yiftakḡir + bi *v.intr.*
 biʿsa *n.pl.* -āt
 takḡašḡaḡ/yitkḡašḡaḡ *v.intr.*

boom; growth, rise, awakening; progress
 modernizing
 comprehensive, exhaustive, general, overall; complete
 frankness, frankly
 may God prolong your life
 period, level, stage
 achievement, accomplishment
 expansion, advancement; growth
 development, progress; evolution
 record breaking period, record time
 challenge
 under the leadership
 (relating to the) infrastructure/cultural development
 make (an effort); to spend; to sacrifice
 to go hand in hand
 generation
 to establish
 college (within a university); department
 elementary
 junior high
 secondary (high school)
 rural areas
 modern
 to provide, make available; save(money)
 happiness
 rest, comfort
 luxury, leisure
 to take pride in
 mission; delegation; expedition; student exchange
 to specialize

1. *min fēn abda*: from where I (am to) start. Cf. MSA *min ayna abdaʔu*.
2. *injāzāt ḥāyia*: great accomplishments. Cf. MSA *injāzātun ḥāʔilatun* (fully vocalized). Besides the deletion of the final vowels and the change of the glottal stop to a y, inanimate plural nouns take singular concord as is the case here.
3. *tagaddamat tagaddum ʔaʔim*: It advanced greatly. All verbs whether transitive or intransitive may take their own verbal noun as an object. This is commonly called the cognate or absolute accusative, *almafʔūlu almuʔlaqū*. It is normally used for emphasizing, *lillaʔkʔdi* or for magnifying, *lillaʔʔim*, the idea expressed by the verb. The cognate accusative often is replaced by its modifying adjective, e.g., *tagaddamat kaʔir marra*, it advanced very much.
4. *Id bi Id*: hand in hand. Cf. MSA *yadan bi yadin* (fully vocalized). This expression is very common in many Arabic dialects.
5. *bi wāʔat*: by means of. Note the regressive assimilation, i.e., the affect of ʔ on the s before it.

General Note: The language of this selection is affected to a great extent by the industrial development in the area.

Selection Twenty-Eight

azzuwāj

Part One

alwālda aʔat tigulli, "ana shuftillak ʔarūsa. wu hi tiʔjibni fi ʔabiʔt lḥāl." fa ʔaraʔat ʔalay almalawdūʔ, wu sarāha mā kān ʔindi ay māniʔ, lanni ḥassēt² innu yaʔni mumkin aḥammal masʔūliyya. fa gult li ummi wu abūy, "ḫalāṣ ṭgaddamu intu wu shūfu lmalawdūʔ wu raʔjiʔūli ḫabar." alʔādāt ʔindana alwālid wa lwālda yirūḫu yitgaddamu li ahl albint. yḡūlūhum bi ʔariga ʔan waladhūm wu shaghḡḡāl fi lmalakān alfulāni³, wu ʔsh hi ʔabiʔat ʔamalū, yaʔni kull alḥāʔāt ʔannu, wu baʔdēn yḡūlu, "bi wuddana⁴ nikhṭub bintakum li waladna". ʔaʔʔan ḥāyiji trād bi lmuwāfaga aw bi rāfḏ.

ilmuhim riʔat alwālda li ana w ʔālatli annu wāfagu ljamāʔa. w ʔālatli ʔaʔʔan mīn hi lbint, min bēt mīn, wu bint mīn. waʔafatli yāʔha tamāman. fa ʔaʔʔan ana ḥabbēt ashūfha, wu ḥāda shay ʔaʔb ʔindana. fa shuftaha bi ʔariga aw bi ʔukhra, bas almuhim innu hi mā tidri. ʔindana aktar annās tikūn mitmassika innu zōjha mā yishūfaha gabl azzawāj. ana shuftaha. w ʔaʔʔabatni lbint. aʔʔēt li ummi kilma gultilla annani muwāʔig ʔalēha. ḫalāṣ alʔum tirfaʔ yaddaha⁵ min almalawdūʔ, wa yiddakḫḫal⁶ alwālid.

alwālda aʔʔathum ḫabar, ʔālatlum innu abūya inḡhālla ḥayitgaddam lahum. rāḥ abūy wu tkallam maʔ abū ʔarūsa wu wāfagu, wu ʔaʔʔan giryu lʔatiḥa⁷, li hi ʔindana taʔriʔban almuwāfaga ʔala zzwawāj, muwāfaga mabdaʔiyya. baʔḏ kida yaʔʔūk fatra ʔashān tiʔahhil nafsak. lamma tiʔi ḫuṭba lāzim tiʔib addibal. dibla li ʔarūsa wu dibla li ʔarīs. ʔādatan iḥna lāzim tikūn addibal ʔa blālitin abyāḏ⁸ mush dahab, liʔannu ḥarām ʔindana. ḫuṣūsan addibla ḡagat arriʔjāl lāzim tikūn bēda, wu ḡagat assit mush muhim. fi aḡhrāḏ tānya lāzim niʔiʔba. nisawwi ʔarabiyya min majmūʔat ʔutūr wu fi nafs alwaḡt nigaddim mikyāʔ ḡag alwaʔh wu manākīr wu bakḫhūr. fi anwāʔ bakḫhūr, wu lubān wu ḥēl wu sukkar nabāt. ḡāʔāt yaʔni zay kida fa tiʔmal ʔarabiyya muzayyana bi kull ḡādi ḡāʔāt wu trūḫ tiḡaddimhum.

fi mudda mḡaddada bēn alḫuṭba wu bēn ashshabka⁹. lamma yiʔi waḡt ashshabka, alʔahl yitaʔlu bi ahl alʔarūsa wu yḡūlu iḡna ḡaddadna waḡt ashshabka, masalan aljumʔa aljāya. fa byiʔizimu ahl alʔarīs wu biʔir iḡtīfāl. yirūḫ alʔarīs

ʕashān yilabbis alʕarūsa dḍibla. addibla bitkūn fi yad alyamīn fi ayyām ashshabka. kamān fi mudda bēn ashshabka wu bēn azzawāj. ʕashān alʕarusēn yākhḍu fikra ʕan baḍ. masalan yimkin fi lfatra hādī shshāb yishūf innu akhlāg albīn mā hi kwayyisa, aw tarīgatha fi lmuʕāmalā māhi mumtāza, māhi mutaʕallima zay māhu yibgha. wa nafs ashshay hi tishūf alʔikhṭilāf illi fih. jāyiz innaha mā tibghāk. hu jāyiz yikūn gaṣīr, dabḍub/matīn¹⁰. fi lfatra hādī yikhṭabru baḍdahum. almuḥim hi tishūf alhājāt atṭayyiba illi fih aw alhājāt albaṭāla, bas innu mā fi intigādāt, hu yihāwil yighayyir shay minnaha, w hiyya bi nafs alwagt tighayyir shay minnu hu.

Vocabulary

ʕarad/yiʕrad + ʕala v.intr.
māniʕ n.pl. mawāniʕ
masʔūliyya n.pl. -āt
tgaddam/yitgaddam + li v.intr.
muwāfaga n.pl. -āt
rafāḍ n.
waṣaf/yūṣif v.tr.
rafāʕ/yīrfāʕ yaddu v.tr.
ahhal/yīʔahhal nafsu v.tr.

ḍibla n.pl. ḍibal
blātīn n.coll.
gharad n.pl. aghrād

ʕarabiyya n.pl. -āt
mikyāḍ n.coll.
manākīr n.coll.
bakhkhūr n.coll.
lubān n.coll.
hēl n.coll.
sukkar nabāt
muzayyana adj.
akhlāg n.
jāyiz adj.
dabḍub adj.
matīn adj.
intigād n.pl. -āt

to bring up; to suggest; to offer, propose
objection; obstacle; hindering
responsibility
to ask for a girl's hand, propose marriage
approval; agreement, conformity
rejection, refusal
to describe
to refrain from s.th.
to prepare oneself; to be qualified; to enable
wedding band
platinum; white gold
articles of everyday use, odd and ends, things
carriage, cart
cosmetics, make-up
nail polish
incense
frankincense, olibanum, gum resin
cardamom
rock candy
decorated, adorned, ornamented
manners
possible
fat
fat
criticism; objection

Notes

- tiḡallī: *She says to me.* Cf. MSA taḡallu II. Hijazi Arabic changes the preformative vowel **a** → **i** after the **y, t, n** of an imperfect marker. However, many speakers do not pronounce this vowel in rapid speech. The prepositional phrase **It** is suffixed to the verb, causing the shortening of the vowel **u**. This development never happens in MSA.
- bas hasēt: *I felt.* Arab grammarians refer to this type of verb as **alfiʕu almuḍaʕafu**, the *doubled verb* or **alfiʕu alʔammū**, the *solid verb*. Note that in Hijazi Arabic the third radical is joined with the second, and the vowel **e** is inserted before the pronominal suffixes of the first and second persons singular and plural.
- shaghghāl fi lmakān alfulāni: *He works at such and such a place.* It is quite common in MSA to derive the adjective form **fazzāl** from the active participle **fāʕil**. This form usually conveys the notion of intensity or habitual action. It is called in Arabic, **ismu lmuḍablaghāh**, completely the noun of intensiveness, e.g., **ʕālimun**, *knowing*, **ʕālimmun**, *very learned*, completely the noun of familiarity (with). Most nouns designating professions and trades have the form of **fazzāl**, e.g., **tabbākh**, *cook*, **najjār**, *carpenter*. However, the use of **shaghghāl**, meaning *worker*, is very rare in MSA. Hijazi Arabic uses this word to describe something in operation, e.g., **assayyira shaghghāla**, *the car is running or it is in working condition*.
- bi wuddana: *we want.* This expression is borrowed from MSA.
- tirfa yaddaha min: *she refrains from (lit., she lifts her hand from).* This expression is very common in many Arabic dialects. It is used when someone stops being involved in something, or when one is asked to refrain from further involvement.
- yiddakkkhal: *gets involved, interferes, takes over.* This is an assimilated form of **yidakkhal**, per. **tdakkhal**. The consonant **t** triggered this assimilation, which often occurs with the third person singular and plural.
- giryu lfatīha: *They read the first chapter of the Quran.* Cf. MSA **qaraʔu alfatiḥata**. The Reading Al-Fatīha after an agreement between two parties has always been practiced in the Islamic world. It symbolizes the seal of approval of the people concerned and their blessing on what has been agreed upon.
- addibal ʕa blātīn abyad: *the wedding rings are of white gold (lit., platinum).* The preposition **ʕa** is the contraction of **ʕala**, a common practice when used with colors. Islam forbids men from wearing gold and silk. Note that the word **ḍibla**, pl. **ḍibal** is not used in MSA.
- ashshabka: *engagement party.* The MSA cognate of this word is **shubkah** meaning *kinship*, e.g., **bayni wa baynahu shubkatun**, *there is kinship between me and him*.
- dabḍub: *fat.* This word does not occur in MSA, but it could be a semantic extension of the word **dub**, *bear*, which is used in some Arabic dialects to mean a big fat person. The MSA word **dabūb** is another possible cognate of this word. It is used for fat animals, e.g., **nāqatun dabūbun takādu la tamshī min kaṣrati laḥmīha**, *the fat camel almost cannot walk because of its excessive flesh*

azzuwāj

Part Two

fi ayyām ashshabka bi tihāwil taḡrif kull zaḡhīra wu kabīra¹ ʿannu ka zōj. lāzim tikūn ʿārfa aklatu lmfaddala, libsu, kēf yiḡub yilbas, iza yiḡub yikhruj katīr, mā yiḡub yiṭlaḡ, aṣṡābu yizūrū katīr willa hu yizūrhum katīr, yiḡub albuḡūra², tarīgatu waḡt alʿinfīʿāl. yaʿni lā bud innu fi shay biykhalli lʿīnsān yinfaʿil, wu hi biṭhub taḡrif ʿarīgatu ʿashān tiṭjannabha. azzōja taḡriban ʿindana ilna tikun harīsa aktar shay ʿala innaha mā tkhallih yinfīʿil. fa fi lfatra hādi kull wāḡad yidrus anāni, fa iza kān nāsabatuh biyḡaddid mōʿid azzawāj. w iza kān mā nāsabatuh, liṣṣa yaʿni mā yiḡṣal bēnu w bēna ay taḡarub. mā yiḡṣal ay shay ḡhēr aljāisa, kalām, iḡirām, yaʿni bas muḡarrad innu ʿsh mukḡāṭaba ʿādiyya. mā yiḡṣal bēnhum ay shay, ruḡhm innaha ḡalālu linnha aṣṡabaḡt zōjatu. liʿann fi shshabka yiḡi lmaʿzūn w yinʿaqid alʿaḡd ʿala sunnat allāh wa rasūlu. muḡarrad ma yiḡaddi wu yḡābilha yōm ashshabka aṣṡabaḡt ḡalāluḡ, zōja shāʿeiyya.

lamma yiḡi lmaʿzūn ṭabʿan yiḡi abu ʿarīs wu abu ʿarūsā w yijlisu. almaʿzūn yisʿal min alwakīl ḡaḡ alʿarūsā w lwakīl ḡaḡ alʿarīs. ṭabʿan abūh wu abūha hum alwukala ʿindana, fa hu byisʿal abu ʿarūsā iza mwāfiḡ yizawwīj bintu. ḡayḡūl naʿam wāfaḡt. almaʿzūn yisʿal, "almahr gaddēsh?" fa byaʿḡih mablaḡh ʿashr ālāf, ʿishrīn alf ḡasab almahr illi wāfaḡu ʿalē. ahyānān yikūn fī shurūf, maṣalan mā yisaffir bintu barra, aw mā yisāfir wu ykhalīlha. masalan mā yibḡhāha tiskun baḡda ʿan manḡagatu. baḡd ma yintahi yisʿal abu ʿarīs iza maʿāḡ almahr. baḡd awḡāt yiṣīr ṭaslim almahr guddām almaʿzūn. ahyānān almaʿzūn yiḡub yismāʿ min fum alʿarūsā yigullaha, "inti muwāfḡa tākhudi hāda ka zōj laki." liʿann ahyānān fi banāt ḡammāl bikūnu murḡhamīn yitzawwāju awlād ḡammahum. ʿindana nās lā zāl mutmassikīn bi ʿlādāt. fa masalan ana ʿindi walad wu akhī ʿindū bint lāzim nijburhum yitzawwāju baḡd. ayyām zamān kānu yisammu hāda bi ṭtaslīm.

li yōm alfarah niḡaddid almakān wu lwagṭ. ṭabʿan lāzim yikūn almakān kabīr linnu fi maʿāzīm katīr. ilna niḡzim khams miyya, sit miyyat shakhṣ, rījāl wu ḡarīm. lāzim yikūn fī dabāyih³ li rījāl. binjīb khīrfān w nidbaḡha. wu li ḡarīm mumkīn nisawwīlhum būfē.

yōm alfarah ahl alʿarīs yirūhu wu yjībū ʿarūsā. alʿarīs yikūn fī makān alfarah ʿashān yistagbil almaʿāzīm wu yḡannūh. lamma tji ʿarūsā yiḡi maʿāḡha ṭīrān. timṣhi hi wu ʿarīs min awal almadkhal ḡaḡ alḡarīm. yimṣhu maṣhya baṭīʿa jiddan, yaʿni yā dūb⁴ bas yiḡarriku rījāl waḡda w baḡdaha ṭtānya. alḡaraka baṭīʿa marra. w humma yighannu li ḡad ma ṭṭṣal almakān. wu lamma yijlisu yibda ḡhuna tāni liʿannu fī ḡhuna khāṣ bi zaffa wu ydiggu ḡīrān. baḡdēn yikhushshu yijlisu fi maḡal alkūsha. alkūsha hiyya lmakān alli yijlisu fih alḡarīm wu fī mutḡribīn. yigudu nuṣ sāʿa, sāʿa, yighaṭrifu lḡarīm wu yighannu. baḡdēn alʿarīs yakhḡud ʿarūsatu ila bētu. ākhir shay bi wuddi aḡul innu hādi ʿlādāt tikḡṭalif min makān li makān w min ʿāyila li ʿāyila.

Vocabulary

aʿinfāʿal/yinfaʿil *v.intr.*

aṭjannab/yiṭjannab *v.tr.*

harīsa *adj.*

nāsab/yināsib *v.tr.*

iḡīrām *n.*

muḡarrad *adj.*

mukḡāṭaba *n.*

ruḡhm *prep.*

maʿzūn *n.*

sunnat allāh

wakīl *n.pl.* wukala

mablaḡh *n.pl.* mabāliḡh

taslim *n.*

murḡham *pass.pass.*

aḡbar/yiḡbur *v.tr.*

yōm alfarah

maʿāzīm *adj.*

dabṭīʿa *n.pl.* dabāyih

khīrfān *n.pl.* khīrfān

būfē *n.pl.* -yāt

hanna/yihanni *v.tr.*

tāra *n.pl.* ṭīrān

to react; to be irritated, be upset, be angry
to avoid
careful, cautious
to suit, fit, be in agreement/in conformity, with
respect
as soon as; nothing more than; mere conversation, talk
in spite of, despite
clergyman authorized to perform marriages
God's law
trustee; guardian; agent
amount
handing over; delivery; surrender, submission
forced, compelled, coerced
to force, obligate, compel
wedding day
invited guests
slaughtered animal; sacrifice
lamb
buffet
to congratulate
tambourine

yā dūb
kūshā n.

muṭrib n.pl. -1n
gharraf/yiqhatrif v.intr.

Notes

1. **kull zaḡīra wu kabīra:** *every little and big thing*. This expression is very common in Hijazi Arabic and in many Arabic dialects as well. MSA also uses the same expression.
2. **buzūra s. bizra:** *Children*. It is possible that MSA *bizra*, *seed*, is the cognate of this word.
3. **dabāyib:** *slaughtered animal*. Cf. MSA **ḍabḍīḥ** (pausal form) with the change of **ḍ** → **d** and the glottal stop to **y**. It is noteworthy that killing a lamb in honor of a **guest** is a sign of Arab hospitality.
4. **yā dūb:** *barely; just*. This expression is used before a verb to stress the slowness of an action, as illustrated in this text. It is also used with the meaning of *just* in the sense of having recently completed an action.

barely, hardly

the place where women sit during the wedding and where the bride and groom enter for the final wedding procession (professional) singer

to utter shrill, long-drawn-out trilling sounds (as a manifestation of joy by Arab women)

Selection Twenty-Nine

addīn wu ddōla

giṣṣat infīṣāl addīn ḡan addōla hāda shay mā yimshi ḡindana¹. hāda shay ḡharbi mā yintābig ḡala dduwal alʿiṣlāmiyya abadan. ḡindana addīn hu asās kull shay. ihna niḡtabir annu addīn alʿiṣlāmi hu ʿarḡat ḡaya yōmiyya li kull muslim min ayyām annabi muḡammad ṣalla llāh ḡalē wu ṣallam li hāda lwaḡt. fa libṣana wu aklana wu shuḡhlana wu ḡawāntnana wu siyāsatna kullaha murtabṭa bi ddīn. almaliḡ assuḡūdi yiḡtabir nafsū khādīm alḡaramēn², wu hu qāḡīd siyāsi wu dīni fi naṣṣ alwaḡt, wu dastūr addōla hu shsharīḡa, alqurʿān alkarīm.

assuḡūdiyya tiḡtabir innu sharaf laha wu min wājbātha innu tihtam bi kull lʿumūr almitḡallḡa bi nnawāhi ddīniyya. fa bi nnisba li lḡaḡ masalan binṣḡūf innu alḡukūma banat mābāni ḡakḡma fi madīnat alḡuḡḡāḡ fi jidda. hināk byijlisu³ lḡuḡḡāḡ lēn yiḡḡḡdiru kull shay ḡabl ma yibdu riḡlathum li makka lmuḡarrama. ḡuḡkām almanṡiḡa byiḡlubu min kull ḡaj innu yidfaḡ rasm māli baṣīṡ, bas li taḡḡḡiyat almaṣārīf ḡaggathum. ayyām zamān taḡrīban kān alḡaj akbar madḡḡūl li ssuḡūdiyya, wa lākin daḡḡīn māhu illa muḡarrad rasm baṣīṡ⁴. almamlaka ḡindaha fulūs kāfya min albatrōl ḡaggaha ḡalaṣḡān tidfaḡ muḡzam maṣārīf alḡaj wu siyānat alḡaramēn. alḡukūma tiṣruf min fulūṣha ḡala khidmat alʿiṣlām wu lmuṣlimīn wu ḡala nashr alqurʿān fi kull alḡalam.

alḡukūma asuḡūdiyya bitbul maḡḡūdāt kabīra in kān fi shag aṡṡurag aw fi tawfīr almuwāṣalāt li malayīn alḡuḡḡāḡ. assuḡūdiyya biṣḡḡari aḡdas almaḡḡddāt minṣḡān tiḡammīn rāḡat alḡuḡḡāḡ wu tsahḡil lahum hāda lmasḡa⁵ lkarīm. alḡukūma bitʿammīn aḡḡād kabīra min almuwazṡaṡīn in kān min aṡḡibba aw mumarrīdīn wu fanniyīn wu shurṡa wu sawwāḡīn alli byiṣḡtaḡḡlu lēl nḡar fi ayyām alḡaj. fa bidīn ḡādi lmaḡḡūdāt mustaḡīl innu lḡaj yistawḡib malayīn alḡuḡḡāḡ. assuḡūdiyya biṣḡḡur ḡādi min wājbātha annu ṡḡaddim kull ḡādi tsahḡīlāt li lḡālam alʿiṣlāmi minṣḡān yihaggīḡu ḡādi lfarīḡa illi allāḡ subḡānu wa taḡāla ḡaṡḡaha rukn min arḡān alʿiṣlām.

ḡindana fi ssuḡūdiyya ṡāl ḡumrak, addīn hu asās kull shay fi lmuṡtamaḡ. fa masalan alḡukūma biḡburak ṡḡūm shar ramaḡān, ḡala sharḡ innu mā yikūn ḡindak ay māniḡ siḡḡi aw iza kunt maṣārīf, bas alḡālāt illi byismaḡ fiḡha lqurʿān. fa mā biṡḡūz lak tākul⁶ wu tiṣḡrab wu ḡakḡḡhin guddām annās aṣṣāymīn, aw fi amākīn ḡamma.

muḥsin almuḥawwīq⁷ yiwaggifak. *khallāni aḥṭik masal tāni, ʿindana ddīn bīḥarrim almuskir, fa izan šār assukr ʿud alqānūn. assuʿūdīyya balad islāmi. mustahīl yifšil addīn ʿan addōla. makka hi madīnat alʿislām fi kull alqālam wu fīha albēt alḥaram.* hināk wulid annabi muḥammad wu hināk nizil ʿalē awwal waḥy, wu hināk rufiḥ *shīʿār* alʿislām illi hu lā ilāha illa llāh wu muḥammad rasūlu llāh. fa hādī *shshihāda* hi *shīʿāra* na wu ʿalamana. fa iḥna māshyīn ʿala sunnat allāh wu rasūlu.

Vocabulary

infīšāl *v.n.*
 anṭabag/yinṭabig + ʿala *v.pass.*
 šalla llāh ʿalē wu sallam
ashsharīʿa n.
sharaf n.
 iḥtam/yiḥtam + bi *v.intr.*
 maḅna *n.pl.* maḅāni
ḍakhma adj.
 ḥākīm *n.pl.* ḥukkām
 rasm *n.pl.* ruṣūm
 taḡḥṭiya *n.*
 maṣrūf *n.pl.* maṣāʾirif
 madkhūl *n.*
 muḡjarrad
 šiyāna *n.*
 naṣḥr *v.n.*
 maḡhūd *n.pl.* maḡhūdāt
 shag aṭṭurg
 aḥḍas almaʿaddāt
 rāha *n.*
 maṣʿa *n.pl.* maṣāʿi
 mustahīl *adj.*
 astaḡwāb/yīstaḡwīb *v.tr.*
 farīḍa *n.pl.* farāy/ʾiḍ
 rukn *n.pl.* arkān
 aḡbar/yīḡbur *v.tr.*
 muḥawwīq *act.part.pl.* -īn
 waḥy *n.*

separation; disengagement
 to be applicable; to correspond
 God bless him and grant him salvation
 Islamic law, the Shari'a
 honor
 to be concerned, take an interest; to go to the trouble
 building
 huge, big
 governor, ruler
 fee, tax; drawing; picture
 covering
 expenditure, expenses, costs
 income
 nothing more than, mere; bare, naked
 maintenance, upkeep; protection
 spreading; publishing
 effort
 opening up roads
 the most modern equipment
 comfort, rest
 endeavor, effort
 impossible
 to contain; to have room; to comprehend
 religious duty; ordinance of God
 pillar (of Islam); corner; basis
 to force, oblige
 religious police
 revelation; inspiration

shīʿār n.pl. -āt
ʿalam n.pl. aʿlām
 sunnat allāh

credo; emblem; slogan; motto
 flag
 God's law

Notes

1. mā yimshī ʿindana: *It is not practiced/it does not hold true in our country.* The verb yimshī, waḡk is often used in Hijazi Arabic to denote validity or applicability. The active participle māshī is used for the same purpose, e.g., *hāda shay mū māshī ʿindana, this is something which is not practiced/is not valid in our country.*
2. khādīm alḥaramēn: *the custodian of the two holy mosques (Mecca and Medina).* Since there is no separation of religion and state in Saudi Arabia, the king is considered the spiritual leader as well as the head of state.
3. byjīlisu: *they stay.* As has been noted before, the suffix -b is added to an impf. verb to express a habitual action. The verb Jalas, impf. yjīlis, *to sit*, in Hijazi Arabic means *stay*, e.g., *assana lmādyā ruḥt arriyād wu Jalast hināk usbuʿēn, I went to Riyadh last year and I stayed there two weeks.*
4. baṣīṭ: *simple; small; naive.* Note that the s here becomes emphatic, caused by a regressive assimilation since it is followed by the emphatic t.
5. maṣʿa: *endeavor, effort.* This word is borrowed from MSA and is often used in the Hijazi dialect.
6. tākulu: *you eat.* Cf. MSA taḡkulu. Note the deletion of the glottal stop and the compensatory lengthening of the vowel a.
7. muḥawwīq: *religious police.* The muḥawwīq is hired by the government to enforce the shariʿa since Islam is an integral part of a Muslims social life.

alḥajj¹

"labbayka allāhuma labbayk², labbayka lā sharīka laka labbayk, inna lhamda wa nniġmata laka wa lmulk, lā sharīka laka labbayk." malāyīn alḥuġġā min kull buldān alʿālam btismaġhum biraddidu hāda nnidā? w humma dākḥīn makka lmuḥarrama.

alḥaj hu rukn min arkān alʿislām alkhamsa. kānu lḥuġġā min zamān yithammala mashaggāt wu mataʿejb katīra minshān yiju lḥaj. katīr minhum mātu ʿala tarīg alḥaj min assafar bi lbar wu lḥar wu lʿataṣh. wu lākin dahḥīn tagħhayyarat alʿahwāl, wu lmuwāṣalāt šarat sahla wu mutwaffra in kān bi ljaw aw bi lbaḥr aw bi lbar. fa biṣḥūf miyyāt alʿalāf min alḥuġġā fi maṭār jidda wu fi lmīna ḥaggaha kamān, kulluhum mintazrīn albāṣāt ʿashān tākhudhum ila makka. ʿādatan bīkūn fi zahma hāyla fi jidda fi lʿayyām alʿūla min shahr wu lḥijja. hawāli miyyat alf baš wu sayyāra msāfrīn fi nafs alwagt wu fi ittījāh wāḥid. alqurʿān lā yismaḥ li ghēr almuslimīn yidkḥulu makka. gabl ḥudūd makka fi maḥaṭṭat šurṭa minshān yitʿakkadu min jawazāt assafar. kull ḥaj lāzim yibarhin innu muslim ʿashān yiḥṣal ʿala fīzat alḥaj³. dahḥīn fi tarīg khušūsi li ghēr almuslimīn lāzim yifrug ʿalēha gabl ḥudūd makka bi arbaʿaʿṣhar mīl.

alḥukūma ssuʿūdiyya bihtam bi lḥuġġā min sʿaġt ma yiwṣalu li ssuʿūdiyya. fi wikāla ḥukūmiyya bitgūd alḥuġġā fi kull marāḥil alḥaj. humma byihtammu bi lmuwāṣalāt wu bi kḥiyam assakan minshān yitʿakkadu innu kull ḥaj ʿammāl yitabbig kull marāṣīm alḥaj allāzama. kull alḥuġġā byidkḥulu makka lābsīn nafs allībās, gītʿatēn min alġumāsh alʿabyaḍ bidūn kḥiyāta. hāda llibās yusamma alʿiḥrām⁴. hāda shshay bi warri innu kullahum mitsāwīn, wu innahum bi hāla tāhra wu hum mutgaddimīn ila llāh. lamma yikūn alʿīnsān fi ḥālat alʿiḥrām lāzim yitwaggaf ʿan ašya katīra, zay aljīmāʿ, wu lmuḥāṣama, libs ay shay mkḥayyaṭ, gaṣṣ ashshaḥr wu lʿadāfir wu ašya tānya.

gabl dukḥūl makka lāzim kull wāḥad yitwadḍa, liʿann hāda shay mafrūd gabl aṣṣalā. alwuḍū? fi makka shay muhim jiddan liʿann almūya maʿkhūda min bīr zamzam⁵. lamma yiwṣalu makka lāzim yirūhu mubāsharatan li lmasjīd alḥarām. alkaʿba mawjūda fi waṣaṭ almasjīd. alkaʿba mghaṭṭāya bi lkiswa illi mjarraz ʿalēha

bi dāḥab wu lfiḍḍa āyāt qurʿāniyya. lāzim almuʿmin yidkḥul alkaʿba bi tawāḍuʿ wu khushūʿ wu huwwa ʿammāl yidʿj hāda dduḍā?, "allāhuma iḡfir li dunūbi wa ifṭah li abwāb raḥmataḥ."

yibda lḥaj bi ḥawāf⁶ sabʿ marrāt dākḥil almasjīd wara ḥajar ismāʿīl (alḥajar alʿaswad)⁷. baʿḍēn bīkūn assaʿy bēn aṣṣafa wu lmarwa⁸ sabʿ marrāt. lāzim yibda ssaʿy fi ṣṣafa wu yintahi bi lmarwa. baʿḍ assaʿy, fi lyōm attāmin min wu lḥijja lāzim yirūhu lḥuġġā ila ʿarafa, hawāli ʿashr anyāl min makka, wu yibātu hināk li ṣṣubḥ. fi lyōm attāsiʿ fi ṣṣubḥ badrī lāzim yitīm alwuḍūf fi ʿarafa wu byitlbu rraḥma wu lḥuḥūrān min allāh. baʿḍ ṣalāt lmagḥrib lāzim yirūhu ila lmuḍdalifa wu hināk kull wāḥad bijammiʿ tiṣʿa wu arbaʿīn ḥajar. fi lyōm attāni bīrūhu ila lmīna. yōm annaḥ⁹ alli hu yōm alʿīd fi ʿashara wu lḥijja. fi lmīna byirjumu shshēṭān. kull yōm lāzim yirru ʿadad muʿayyan min alḥijāra. kull wāḥad lāzim yigaddim ḍḥiyya, byākull nuṣṣha wu byaʿj nuṣṣha li lfuḡara.

ākḥir shay kull ḥaj lāzim yirʿaj ila makka ʿashān yitūf sabʿ aṣḥwāt wu yiṣʿa sabʿ aṣḥwāt kamān. baʿḍ kida byintahi alḥaj, ḥaj maḥrūr wu saʿy mashkūr wu zanb magḥūr.

Vocabulary

labbayka
niġma *n.pl.* -āt, niġam
nidā? *n.*
rukn *n.pl.* arkān
mashagga *n.pl.* -āt
mataʿejb *n.*
ʿataṣh *n.*
ʿādatan *adv.*
ittījāh *n.*
alʿakkad/yitʿakkad + min *v.intr.*
barhan/yibarhin *v.tr.*
farag/yifrug *v.intr.*
marāṣīm alḥaj
mitsāwī *pl.* -īn
lāhra *adj.*
aljīmāʿ *n.*

here I am! At your service!
grace, blessing
appeal, proclamation; call
pillar; corner; basis
hardship, toil, trouble
troubles, hardships, difficulties
thirst
usually
direction
to be sure of, make sure of, verify
to prove
to exit, part
the hajj rituals, the rites of the pilgrimage
equal
pure, clean
sexual intercourse

ḍafr *n.pl.* adāfir
atwaḍḍa/yitwaḍḍa *v.intr.*

wuḍū? *n.*
bīr zamzam
almasjid alharām
alkiswa *n.*
mārraz *adj.*
āya *n.pl.* -āt
tawāḍuḡ *n.*
khushūḡ *n.*
ḍ/zanb *n.pl.* zunūb
rahma *n.*
hā/yībīt *v.intr.*
Jammaḡ/yījammiḡ *v.tr.*
yōm annahr
rajam/yīrijim *v.tr.*
dahīyya *n.pl.* -āt, dahāya
shōt *n.pl.* ashwāt
saḡa/yīḡa *v.intr.*

Notes

1. **alḥaj:** *the pilgrimage.* The ḥajj is one of the Five Pillars of Islam. The annual pilgrimage to Mecca is an obligation only for those who are physically able to perform it. The main rites of the ḥajj are concentrated on the first ten days of zu ḥijja, the last month of the Islamic year.
2. **labbayka allāhumma labbayk:** *Here I am in answer to thy call, O God!* All the pilgrims repeat this prayer as they enter Mecca and as they circle the Kaaba.
3. **fiḏat alḥaj:** *a visa to enter Mecca.* The MSA taḥḥīrat dukhūl is used also. Since non-Muslims cannot enter Mecca, one has to prove that he or she is a Muslim.
4. **alḥīrām:** Each male pilgrim puts on a simple garment of unsewn cloth in two pieces before he gets to Mecca. When a pilgrim puts on the ḥīrām, he is then renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. Upon the completion of the pilgrimage, men shave their heads and women cut off a few locks of their hair, and then they take the ḥīrām.
5. **bīr zamzam:** *the Well of Zamzam.* Cf. MSA biḥr zamzam (pausal form). Note the deletion of the glottal stop and the lengthening of the vowel i. Hagar, the mother of Ismail, was wandering in the desert searching for water. She prayed for water, and in her eager quest around the hills, her prayers were answered and she saw the Well of Zamzam.

6. **atṭawāf:** *circumambulation of the Kaaba; circuit.* atṭawāf is circling the Kaaba seven times.
7. **alḥajar alʿaswad:** *the black stone.* This stone is also known as the Stone of Ismail. Each round of circling the Kaaba should start and end at this black stone. It is believed that this stone is a remnant of the altar which Abraham and his son Ismail built for the sacrifice.
8. **asṣaḡy bēn aṣṣafa wu lmarwa:** *running between Safa and Marwa.* Each pilgrim is supposed to run about a mile and a half between the two hills of Safa and Marwa seven times. It is believed that Hagar in her search for water ran between these two hills.
9. **yōm annahr:** *the Day of Immolation.* This takes place in Mina on the tenth day of zu ḥijja, which is known as the *Day of Sacrifice.* Each pilgrim offers a sacrifice, then the symbolic ceremony of casting seven stones at the devil is performed at the first opportunity and is continued on subsequent days. Both rites are connected with the story of Abraham. This is the ḡḍ alṭaḍba which ends the pilgrimage.

assuġġdiyya tiġtaġ rūs¹ sittaġshar kwēti bi sabab almutafaġġirāt
fi lbēt alħarām

assuġġat assuġġdiyya ġalanan ġataġat rūs sittaġshar muwāṭin kwēti fi makka lmuġarrama. fi waġt alħaġ yōm ġashara yulyu faġġaru hadōla lmuġrimīn ġanābil fi lmasġid alħarām. kān fi aktar min malyōn ġaġ fi lmasġid. ġādi mū awwal marra biyṣīr fi iġtidā?āt ġala bēt allāħ alħarām. sanat alf wu tiṣġ miyya wu sabġa wu tamanīn šār fi ishtibākāt ġanifa bēn ʔulūf min alħuġġāġ alʔirāniyyīn almuġātīlīn wu bēn sulṭāt alʔamm assuġġdiyya. wu bi nnatīja māt aktar min arbġa miyyat ġaġ muġzamhum² irāniyyīn. fa bi iṭabġ assuġġdiyya ġaddadat ġadad alħuġġāġ alʔirāniyyīn muġzamhum³ irān ġuġb³ ġādi lmasʔala. baġdēn assuġġdiyya ġaddadat ġadad alħuġġāġ alʔirāniyyīn assanawī. ġāda shshay mā ġaġab⁴ irān, fa ġātaġat alħaġ li muddat sanatēn.

fi sabbambar wāħid wu eġshīrīn naffazat assuġġat assuġġdiyya ġarār alʔiġdām ġala hadōla lkuwētiyyīn. alħukūma ssuġġdiyya tiġtaġid annu irān hi illi kħaṭṭaġat ġāda lġamal alʔirhābi allī naffazūh alkuwētiyyīn ashshīġiyyīn. attīlīfīzyōn assuġġdi ġarād shariṭ vidiyō ġan iġtirāf wāħad min almuġdūmīn. ġāl innu hu wu aṣħābu akħadu lmutafaġġirāt min assafāra lʔirāniyya fi lkwēt. ġāda rriġāl maġrūf ġannu innu mudarris fi madrasa ibtidāʔiyya wu hu fi nafs alwaġt ġāyid kutlat almuṣlimīn ashshīġa lmutaṭarriīn fi lkwēt. li lħīn mā simiġna innu likwēt sawwat ay taṣrīħ muḃāshar min nāħiyat ġāda lʔiġdām. alʔamīr ashshēkh Jābir alʔaħmad ṣabāħ kān fi baġhdād fi ġāda lwaġt. kull almuṣlimīn ashshīġa fi lkwēt zaġlānīn Jiddan liʔannu lħukūma kħallat hadōla lħuġġāġ yinhābsu fi ssuġġdiyya wu yiṭhākamu ḡasab ashsharīġa ssuġġdiyya⁵.

lajnat alġafw addōliyya allī biddāfiġ⁶ ġan ġuġuġ alʔinsān bayyanat ihtimāmba bi maṭwōġe iġtiġāl hadōla lmuwāṭinīn, wu ġan imkāniyyat taġarruḡhum li anwāġ muḡtalfa min attaezīb. almalik fahd atkallam maġ amīr likwēt w gallu innu mustaħlil yiṣāħalu maġ ay wāħad biħāwīl yiħarriḡ alħuġġāġ ġala lġiṣyān wu tadmīr dākħil alħarāmēn.

wikālat alʔanbā? alfaransiyya šarraħat annu fi Jamāġa biysammū ġālhum ʔil alġhaḡab alġarabi aġtarafu bi annhum humma allī ġaṭṭu lmutafaġġirāt fi makka wu fi Jidda. wazīr addākħiliyya ssuġġdi šarraħ bi annu Jamāġa kwētiyyīn sawwu kħuṭṭat

attaġġir fi likwēt wu ddarrabu⁷ ġala istiġmāl alġanābil. zay ma ġāl wāħad min almuġrimīn innu humma kānu yiḃġhu yiħuṭṭu arruġb wu lkhōf fi ġulūb alħuġġāġ wu ḡabbu yiħarhinu annu lmalaka mū ġādra tħmi bēt allāħ alħarām.

Vocabulary

ġataġe/yiġtaġe rās v.tr.

mutafaġġirāt

alhbēt alħarām

ġalanan adv.

faġġar/yifaġġir v.tr.

ġunbala n.pl. ġanābil

iġtidā? n.pl. -āt

ishtibāk n.pl. -āt

bi iṭabġ

ħaddad/yiħaddid v.tr.

ġātaġe/yiġāṭiġe v.tr.

ġarār alʔiġdām

iġtirāf n.

maġdūm pass.part.

muḃāshar adj.

aṭhākam/yiṭhākam v.pass.

lajnat alġafw addōliyya

dāfae/yidāfiġe + ġan v.intr.

ħuġuġ alʔinsān

iġtiġāl n.

taġarruḡ n.

taġziḃ n.

ħarraq/yiħarriḡ v.tr.

tġiṣyān n.

tadmīr n.

ʔil alġhaḡab alġarabi

ruġb n.

to behead

explosives; bombing

the Holy Mosque in Mecca

publicly, openly

to bomb; to explode

bomb

assault, attack

clashes

naturally, certainly, of course

to limit

to boycott

death sentence

confession

executed; beheaded

immediate; direct

to be prosecuted; to be brought to trial

Amnesty International

to defend

human rights

detention

subjection

torture

to stir up, agitate; to provoke

revolt, rebellion

subversion; destruction

the Generation of Arab Anger

terror, fear

1. **rūs**, s. **rās**: *heads*. Cf. MSA **raʿs**, pl. **ruʿūs** (pausal forms). A large number of Hijazi Arabic nouns form their plurals by vowel changes rather than by suffixation. Note the deletion of the glottal stop in the singular form and the compensatory lengthening of the vowel.
2. **muḡamḡum**: *most of them, the majority of them*. Cf. MSA **muḡamḡum**. Changing the sound ḡ → ʒ is very common in Hijazi Arabic. However, one should expect some speakers to use the MSA pronunciation.
3. **ḡuḡb**: *after*. In this context **ḡuḡb** functions as a preposition.
4. **mā ʿaǰab Irān**: *It did not please Iran, Iran did not like it*.
5. **ašḡharīʿa ssuḡūdiyya**: *the Saudi law*. There are no public trials under Saudi Arabia's judicial system, a system which adheres to Islamic law. In this case the High Judicial Council had endorsed the death sentences and these are carried out in effect by royal decree.
6. **biṭ/ddāfiḡ**: *it defends*. This is an assimilated form of **tidāfiḡ**. As was mentioned before, the consonant **t** triggered this assimilation.
7. **ddarrabu**: *they were trained*. Cf. MSA **tadarrabū**. See #6 for more information.

Selection Thirty-Two

gatl masʿūl¹ suḡūdi fi bērdī

muḡammad ʿali almarzūḡi hu muwaḡḡaf muṭṡḡid² bi ssaḡāra ssuḡūdiyya fi lubnān. min waḡīfatu innu yidfaḡ ʷuǰūr annās alli biyhtammu bi šiyānat assaḡāra. almamlaka saḡabat kull muwaḡḡafīn assaḡāra ddiḡlumāšiyīn min lubnān mā ʿaḡāḡ huwwa. assayyid almarzūḡi sākin fi bērdī alḡharbiyya.

alyōm kān assayyid almarzūḡi ʿammāl³ yidkḡul assayyāra ḡagḡatu lamma talāt riǰāl musallaḡīn ḡajamu ʿalē wu ǰakḡḡū bi rrašḡḡāšḡāt ḡagḡōnhum. ašḡḡurǰa ḡālat annu māt ḡawām/duḡḡri⁴ wu lākin assawwāḡ assūri ḡagḡu anšāb bi Jurūḡ bašīṭa. Jamāʿat alǰihād alʿislami alli humma muwālīn li Irān šarraḡu annu humma ḡatalū. humma ḡālu annu gatl almarzūḡi māhu illa akḡd tār⁵ min assuḡūdiyya li annahum ḡaḡaṭu rūs sittaḡḡar šḡīṭi bi tuḡmat alʿirḡāb alli sawwū fi makka lmukarrama.

Jamāʿat alǰihād alʿislāmi baḡatu tašrīḡ li wikalāt alʿakḡbār w ḡālu fīh annu almarzūḡi kān ʿamīl li lmaḡāḡit assuḡūdiyya. humma haddadu bi annu mumkin yigṭulu afrād min alʿēla lmalḡa minšḡān yākḡdu tārḡum min alḡukūma liʿannha ʿadamat sittaḡḡar kwēti šḡīṭi, alli ʿašḡara mimḡum min ašl Irāni. almamlaka ḡaḡaṭat rūs ḡadōla lʿakḡwān ašḡḡīṭa liʿannu faǰǰaru ḡanābil fi mōsim alḡaǰ fi makka lmukarrama. wu fi ḡāda lḡuǰūm sammu alʿēla lmalḡa “kḡuddām ašḡēṭān.” Jamāʿat alǰihād alʿislāmi haddadūhum bi annu ḡayigṭulūhum fi ay makān biyǰḡūḡum. ḡatta wa law kānu fi ḡušūrhum almuḡašḡana.

wizārat alḡḡārǰiyya ssuḡūdiyya dānat alʿaḡmāl alʿirāmiyya alli biysawwūha alʿirḡābiyyīn alǰubana ḡud abnāʿ almamlaka fi lḡḡārǰ. alwizāra ḡarraḡat assulǰāt allubnāniyya ʿala muḡākamat alʿašḡḡāš almasʿūlīn ʿan ḡādi lʿaḡmāl alḡamaǰiyya. wu lāzim tikūn muḡḡagabathum šārma jiddan li aǰil Jarīmathum ašḡḡanīṭa bi gatl muwāṭin suḡūdi barīʿ.

Vocabulary

muṭṡḡid *act, part, pl.* -īn
waḡ/ʿīfa *n.pl.* waḡāyif
mā ʿaḡāḡ

contract employee
job, task
except him

takhh/yiṭkḥ v.tr.
 rashshāsh n.pl. -āt
 duḡhri
 gawām
 anšāb/yinšāb v.pass.
 Jurh n.pl. Jurūh
 akhd tār
 aljihād alʿislāmi
 baʿat/yibʿat v.tr.
 ʿamil n.pl. ʿumala
 almabāhit assuʿūdiyya
 haddad/yihaddid v.tr.
 fard n.pl. afrād
 al-ʿila lmalika
 min aṣl Irāni
 mōsim n.pl. mawāsim
 khuddām ashshēʿān
 gaṣr n.pl. guṣūr
 muhaṣṣan pass.part.
 dān/yidīn v.tr.
 aʿmāl ʿirāmiyya
 Jabān adj.pl. Jubana
 harraḍ/yiharrid v.tr.
 hamaʿi adj.
 muʿāgaba n.
 ṣārma adj.
 shanīʿa adj.

to shoot s.o.
 machine gun
 immediately, right away
 immediately, right away
 to be hit; to be stricken; to be injured
 wound, cut
 taking revenge, retaliation
 Islamic Jihad
 to send
 agent
 Saudi intelligence
 to threaten
 individual, person
 the royal family
 of Iranian origin
 season
 servants of Satan
 palace
 entrenched; fortified
 to condemn; to judge
 criminal acts
 coward
 to incite, provoke
 barbaric, savage, uncivilized
 punishment, punishing
 severe, harsh, stern
 horrible, brutal; ugly, disgusting,
 disgraceful

4. *duḡhri*: immediately; straight ahead. This is not an Arabic word. Its cognate is the Turkish word *doğru*, which means *straight, direct*.
5. *tār*: *revenge, retaliation*. Cf. MSA 0a2r. Note the common change of *θ* → *t*, the deletion of the glottal stop, and the compensatory lengthening of the vowel *a*.

Notes

1. *masʿūl*: *official*. This pass. part. of the verb *saʿal* is also used as an adjective in Hijazi Arabic as well as in MSA to mean *responsible, accountable*.
2. *muwaddaf mutʿāḡid*: *contract employee*. Cf. MSA *muwaḡḡafun mutaʿāḡidun*. The first word is the pass. part. of the verb *waḡḡafa*, *to employ*, and the second word is the act. part. of the verb *taʿāḡada*, *to contract*.
3. *ʿammāl*: As it was mentioned before, *ʿammāl* is a particle used before the imperfect form of a verb to indicate an ongoing action. MSA does not have a verb form for the progressive tense.

Selection Thirty-Three

kulliyat almalik fēṣal alJawwiyya haṭkharrij daḥḥa Jadīda min aṭṭayārīn

yōm arrubū¹ algādim haṭiḥtafil kulliyat almalik fēṣal alJawwiyya bi takhrīj daḥḥa min adḥubbāt aṭṭayārīn wu lfanīyīn. ḥayirā lḥafla ṣāhib assumuw almalaki alʔamīr ʕabd arrahmān bin ʕabd alʕazīz² nāʔib wazīr addifāʕ wu ʔṭayarān. ṣāhib assumuw haysallim aṣṣhahādāt wu rṭutab alʕaskariyya wu lJawāyiz li ʔullāb almutkharrijīn. qāʔid³ alkulliyya gāl innu hādī ddaḥḥa fīha ʕadad min almutkharrijīn min dōlat alʔimārāt alʕarabiyya lmuttaḥida wu min albaḥrēn wu qatar wu lJumhūriyya lʕarabiyya lyamaniyya. hadōl adḥubbāt taʕallamu wu zākaru⁴ maʕ akhwānḥum aṭṭalaba sṣuʕūdiyyīn. kulliyat almalik fēṣal alJawwiyya bitkharrij daḥḥatēn kull sana. fi kulliyat ʕindahum nizām innu baʕd takhrīj kull daḥḥa, fi masʔūlīn min alkulliyya yisawwu tagyīm ṣhāmil li mustawa kull dōra ʕalashān yihassinu mustawa ddaḥḥat allāḥga. alʕamīd ṣarrah innu hādī ddaḥḥa bizzāt haḡgaḡat mustawa ʕāli jiddan fi tadrībāt alJawwiyya wu lʕaskariyya wu lʔakkādīmiyya. min ḡimn albarnāmīj innu aṭṭalaba lmutkharrijīn lāzim yilṭaḡu baʕd attakharuj bi dōrāt tadrībiyya mutgaddma, w baʕdēn yitwazzaʕu ʕala maʔjālāt aṭṭayarān almugātil, w ʔṭayarān lʕāmūdī w ṭayarān annaḡ.

atkallam alʕamīd ʕan niḡam addirāsa wu tadrīb fi kulliyā. gāl innu barnāmīj addirāsa wu tadrīb ʕindahum hu ḡimn albarnāmīj alʕām almutkharrij li kull alkulliyyāt alʕaskariyya. muddat addirāsa fīha talāt sanawāt. alkulliyya biḥāwil tḡim bi muḡimmat tadrīb kull aṭṭalaba illi yitgaddamu laha dākhil niḡaḡ alkulliyya. kamān alkulliyya tigaddim li ʔṭalaba lmitfawwiḡīn Jawāʔiz tashjīʕiyya. masalan taʕjī jāʔiza li lʔawwal fi lʕulūm alJawwiyya, wu jāʔiza li lʔawwal fi lʕulūm alʔakkādīmiyya, wu jāʔiza li lʔawwal fi lʕulūm alʕaskariyya. fi Jawāyiz tashjīʕiyya tānya mitl jāʔizat alʔawwal fi nnaṣḥāt attaḡāfi wu fi nnaṣḥāt arriyāḡī. ziyāda ʕala ʕulūm aṭṭayarān wu lʕulūm alʕaskariyya tigaddim alkulliyya li ʔṭalīb mawād fi ittaḡāfa lʔislāmīyya wu lʕulūm lʔinsāniyya wu tadrībāt arriyāḡiyya wu lʕaskariyya tānya.

Vocabulary

aḥṭafal/yiḥṭafil *v.intr.*
takhrīj *n.*
daḥḥa *n.pl.* -āt
ṭayār *n.pl.* -īn

to celebrate
graduating, graduation
group; payment
pilot

maʕalyirā lḥafla *v.tr.*
rṭutaba *n.pl.* rṭutab
jāʔiʕiyya *n.pl.* Jawāʔiz
zākari/yizākiri *v.tr.*
tagyīm ṣhāmil
ḥassan/yihassin *v.tr.*
lāḡa *adj.*
ʕamīd *n.*
ḡaḡaḡ/yiḡaḡgiḡ *v.tr.*
ʕāli *adj.*
ḡimn
tadrīb *n.*
mutgaddim *adj.*
atwazzaʕ/yitwazzaʕ + ʕala *v.pass.*

ṭayarān mugātil
ṭayarān ʕāmūdī
ṭayarān naḡl
niḡaḡ *n.*

mitfawwiḡ *act.part.pl.* -īn

tashjīʕiyya *adj.*
nnaṣḥāt tagāfi
nnaṣḥāt riyaḡī
ʕulūm insāniyya

to host a party
(military) rank; grade, level
award
to study
comprehensive evaluation
to improve
following
brigadier; dean (of a college)
to achieve, accomplish
high
within, inside of, among
training
advanced
to be distributed; to be assigned
combat aviation
helicopter aviation
commercial aviation, cargo aviation
confines, boundary; range, extent, scope, domain
outstanding, successful; high achiever
encouraging, incentive
educational activity, cultural activity
athletic activity
the humanities

Notes

1. **arrubūʕ**: *Wednesday*. Cf. MSA **alʔarbiʕ**. The word **rubʕ**, pl. of **rabʕ**, in MSA means *home, quarters; region, territory*, but it never has the above meaning.
2. **ʕabd arrahmān bin ʕabd alʕazīz**: It is an MSA rule to delete the **alif** from the word **ibn, son** and add a **kasra** i after the consonant **b** when it falls between two proper nouns. Hijazi Arabic often applies this rule. Note that the father's name takes the place of the family name.
3. **qāʔid**: *commander*. Normally this word is pronounced **ḡayid**, but this is a military rank which most Saudis pronounce as it is in MSA.
4. **zākuru**: *they studied*. Cf. MSA **ḡākaru**. This MSA verb form means *to call s.th. to s.o.'s mind, have a talk with*, e.g., **ḡākarahu fi lʔamri**, *he talked with him about the matter*. Note that this colloquial usage has become accepted in MSA in some Arabic countries, e.g., Egypt.

Selection Thirty-Four

sālfa min sawālif Jaddi

lamman kunna ʿawāyil ʿuḡhār, kān Jaddi raḡamahū llāh¹ yijmaʿna kull lēla wu yigēud yisōlifna ʿan ayyām shabābu. dahhīn abḡhākum tūjisū ʿalaḡhān tismaʿu sālfa min sawālif Jaddi.

marra kunt rājiʿ min assūg. antu khābrīn annu lḡarīm ʿindana mā yirūbu yitgaddū la ḡālhūm². fa ana kunt jāy taʿbān marra liʿanni kunt ḡāmil almagādi ḡaggati. wa ana dakhil albēt samiʿt ʿawāli yisarrikhū bi ʿōt ʿāli Jiddan. ḡaḡtēt alḡawāyij ḡaggati guddām albāb wu rakaqt ila ljinēna ʿashān aḡhūf ʿēsh illi šār. shufēt ibni aḡmmad yisrakh wu ygūl, "fi taʿbān/hannash kabīr! ʿaḡḡil ugtulu."

ana kunt misbil³ yaʿni mū ḡāmil ay shay. dakhalt albēt wu jibt alkhanjar ḡaggi wu ḡamalt ʿaḡsāya kabīra wu raḡaʿt li ljinēna. bi ḡāda lwaḡt kān alḡanash šār ḡarīb min aljadur ḡaḡ aljinēna. tallaʿt fi h⁴ kida abḡha aḡrubu bi lʿaḡsāya, wa illa waḡaf ʿala ḡēlu⁵ kaʿannu yigbḡha yigātilni. ʿarabtu ʿala rāsu, wu lākinnu harab wu khash bi ljadur. ana zaʿalt lamma dakhalt fi ljadur⁶ liʿannani khishīt yinfajū lʿawlād marra tānya. baḡēt mintazir ʿashān aḡhūf iza ḡaytiʿaḡ min aljadur.

baḡēd shwayya maddēt nazari ʿala ljam attāni min aljadur wu illa hu yimud rāsu wu lisānu yamīn wu yasār zay kida, kaʿannu yidḡak ʿalay. ana saḡbt alkhanjar ḡaggi wu ḡharrastu fi rāsu bi guwwa. šaraḡa ḡalbi kān yidug bisurʿa lannani kunt khāyif mā aḡšibu. lamman ʿarāft anni tamakkant minnu širt ufroku rāsu bi guwwa ʿala ḡajar kabīr. baḡēd shwayya dalla lisānu. waḡataḡa ʿarāft annu māt. saḡabt alkhanjar ḡaggi minnu⁷ wu ḡashāʿt kam ḡajar min aljadur wu saḡabtu wu Jarrētū fi lʿard. ḡaḡtētū ʿala jamb addarb wu nādēt li lejāil minshān yijū yifarraḡu ʿalē. šāru lʿawlād yigayyisū, yishūfu kam ḡulu kida. katīr min annās kharaʿu lamman shāfu, wu dallu mudda ḡawīla khāyīn yimurru min ḡādīk assikka.

Vocabulary

sālfa *n.pl.* sawālif
sōlaf/yisōlif *v.tr.*
khābir *act.part.* -īn
lahālhum
sarrakh/yisarrikh *v.intr.*

story, past event
to chat
aware, knowing
by themselves
to scream

jinēna *n.pl.* Janāyin
taʿbān *n.pl.* taʿābīn
hanash *n.pl.* aḡnāsh
ʿaḡḡal/yiʿaḡḡil *v.intr.*
misbil *adj.*

khānjar *n.pl.* khanājir
ʿaḡsāya *n.pl.* -āt, ʿuḡsiy
Jadur *n.pl.* Judrān
khasha/yikhsha *v.intr.*
nazār *n.*
mad/yimi/ud nazaru *v.tr.*
yamīn
yasār
dahak/yidḡak + ʿala *v.intr.*
ḡharraz/yigḡharriz *v.tr.*
farak/yifruk *v.tr.*
dalla/yidalli *v.tr.*
ḡashāʿ/yigshāʿ *v.tr.*
Jarr/yijurr *v.tr.*
kharāʿ/yikhraʿ *v.tr.*

garden; front yard, back yard
snake
snake
to hurry, speed, hasten, expedite
unarmed
dagger
stick; staff; cane; baton
wall
to fear, be afraid
eyesight
to gaze, look; to glance at
right side; right hand
left side, left hand
to laugh at ; make a fool of, make fun of
to prick; to stab; to insert
to rub
to let fall down, drop
to lift; to remove
to drag; to pull
to be startled, be scared

Notes

1. **raḡamahū llāh:** *May God have mercy on him.* This expression is borrowed from MSA. It is very common in most Arabic dialects. Most people find it offensive if such an expression is not said after mentioning a deceased person. The expressions *almarḡūm*, *raḡmatu llāh ʿalay*, and *allāḡ yirḡamu* are equally common.
2. **laḡāthum:** *by themselves.* MSA does not use this construction. It uses rather *bi anfushinna* in this case.
3. **misbil:** *without a dagger, unarmed.* The MSA meaning of this word is *something hung down/dropped down*. Note the figurative meaning of the Hijazi Arabic usage. One's *tōd* drops straight down unless the dagger is on the waist.
4. **tallaʿt fti:** *I looked at it.* The verb *tallaʿa*, *to ascend, rise, come up* is the MSA source of this form. The MSA form *tallaʿa*, *to take something up*, always takes a direct object. It never collocates with the preposition *fi* as in Hijazi Arabic. *naḡartu ilayhi* is the corresponding expression in MSA.
5. **waḡaf ʿala ḡēlu:** *It stood up high.* This expression is borrowed from MSA *waḡafa ʿala ḡaylibi*.
6. **Jadur:** *wall.* Cf. MSA *Jadr* (pausal form). Note the epenthesis (inserting an extra sound) before the final sound. This phenomenon is quite common in Arabic dialects.
7. **minnu:** *from him.* Cf. MSA *minhu*. Note the gemination of *n* caused by the deletion of the *h*.

iftitāh maḥaṭṭa li taḥliyat almūya¹ fi lbarak

zay ma kullukum tiġifu annu assuġūdiyya muġdamha ṣaħra, arādi ġāhla mā fiha anhur wu lā yanābiġ katīra. ṣaḥīḥ annu fi wāḥāt wu lākin mū bi katra. li ḥāda ssabab kānu lbadu yitnaggalu min makān li makān ʿaṣḥān ylägu müya. ḥalḥīn taġbayyarat alʾaḥwāl wu ṣār ġindana müya kāfya. fi maḥaṭṭāt li taḥliyat almūya fi muġdam almanāġig fi lmamlaka, wu lissāthum² byiftaḥu maḥaṭṭāt jadīda.

ams aftataḥ ṣāḥib assumuw almalaki, alʾamīr mājid bin ʿabdu lʿazīz, amīr mamtaġat makka lmuḥarrama almarḥala lʾūla min maṣhrūċ maḥaṭṭāt taḥliyat almūya lmalḥa fi manjaġat albarak. tibni ḥādi lmaḥaṭṭa lmuʾassasa lʿāmma li taḥliyat almūya ʿala aḥdas tīrāz fanni. attaġa lʾintāġiyya ḥaġgat ḥāda lmaṣhrūċ sitta alf jalun³ min almūya lḥulwa⁴ yōmiyyan.

almashrūċ fiḥ ġismēn. kull ġism fiḥ minjar raʾīsi minshān yigaṭṭir almūya, wu ġhallāya li intāġi albuḥḥār allāzim li taskhīn almūya. wu lġism atāni fiḥ muwallidāt alkahraba ʿaṣḥān timaṣshī lmaḍakkḥkḥāt. wu kamān fi ġism li lmuḥktabar ʿaṣḥān yihallilu fiḥ almalawd alkīmāwiyya.

Jamb ḥāda lmaṣhrūċ fi maḥaṭṭāt daḥḥ minshān tawṣīl almūya li ḥḥazzān kabīr wu baʿḍēn tawzīʿa⁵ ʿala lbyūṭ bi waṣtat ṣḥabaka ḥḥāssa min albēbāt⁶. fi mabna ḥḥuṣūsi li lʾidāra wu Jambu fi maṣjid, wu mustawdaġāt, wu mawāġif li ssayyārāt, wu maṭʿam, wu markaz ijtīmāġi fiḥ kull atashlīlāt li nnaṣḥaṭṭāt arriyādiyya wu ttaġāfiyya. wu banu mujammaʿ sakani yitkawwan min sitt filal⁷ mujaḥḥaza bi kull alḥḥadamat allāzma.

ṣāḥib assumuw almalaki lʾamīr mājid bin ʿabdu lʿazīz ġāl kilma bi ḥādi lmunāsaba. hu madaḥ bi ḥḥiḥābu ljuḥūd alkabīra illi tubzal bi ġiyādat jalālat almalik faḥd almuʿazzam minshān taʾmīn almūya li kull almanāġig wu lġura.

maġāli wazīr azzirāʿa wu raʾīs maḥlis almuʾassasa, waḍḍaḥ addōr alkabīr illi tilʿabu ddōla bi ġiyādat jalālat almalik almuḥfadda, w addōr illi tilʿabu wizārat azzirāʿa wu lmiyāḥ, wu lmuʾassasa lʿāmma li taḥliyat almūya lmalḥa minshān taʾmīn almūya haġ aṣḥshurb illi tuġtabar min aḥam ʿanāsīr alḥayāt.

ahl manjaġat albarak sawwu ḥafla kabīra aṣḥṭarak fiha kull almuwāṭnīn. kull annās kānu farḥānīn bi ziyārat sumuw alʾamīr mājid li lmanjaġa. hu jalas maḥ annās w aṭṭalaġ ʿala iḥtiyāġāthum wu mutaḥallibāt almanjaġa wu lġura ḥawalēnha. amīr almanjaġa raḥḥab bi kull almalawwīn wu ġāl, "inshālla ḥaṭkūn ziyārat sumuw alʾamīr mājid bi izn allāḥ ḥḥēr wu baraka ʿala lmanjaġa."

Vocabulary

taḥliya *n.*
 ġāhla *adj.*
 yanābiġ *n.pl.* yanābiġ
 wāḥa *n.pl.* -āt
 marḥala *n.pl.* marāḥil
 malḥa *adj.*
 almuʾassasa lʿāmma li taḥliyat almūya
 aḥdas *adj.*
 tīrāz *n.*
 iġa intāġiyya
 müya ḥulwa
 minjar *n.pl.* manāġir
 ġaṭṭar/yigaṭṭir *v.tr.*
 ġhallāya *n.pl.* -āt
 buḥḥār *n.coll.*
 muwallid *n.pl.* -āt
 maḍakkḥka *n.pl.* -āt
 muḥktabar *n.pl.* -āt
 hallal/yiḥallil *v.tr.*
 daḥḥ *v.n.*
 ḥḥazzān *n.pl.* -āt
 ṣḥabaka *n.pl.* -āt
 bēb *n.pl.* -āt
 mustawdaġ *n.pl.* -āt
 mujammaʿ sakani
 kilma *n.*
 madaḥ/yimdaḥ *v.tr.*
 waḍḍaḥ/yiwaḍḍiḥ *v.tr.*
 aṭṭalaġ/yiṭṭaliġ + ʿala *v.intr.*
 raḥḥab/yiraḥḥib + bi *v.intr.*

desalination; sweetening
 arid, dry
 spring, well, source
 oasis
 phase, stage
 salty
 the Saline Water Conversion Corporation
 most modern
 type, model, sort; fashion, style
 productive capacity, power of generating
 fresh water
 apparatus for water distillation
 to distill
 an apparatus for boiling water, boiler
 vapor
 generator
 pump
 laboratory
 to analyze
 pumping
 reservoir
 net; network
 pipe
 warehouse, storehouse
 housing complex
 speech; word
 to praise s.o.
 to clarify, make clear, explain
 to be informed of, learn about
 to welcome

1. **taḥliyat** (almūya): *desalination of water lit., sweetening of water*. This term has come into MSA and the Hijazi dialect as a consequence of advanced technology. The word *mūya* does not occur in MSA. *māʔ*, pl. *miyāh*, *amwāh* is the corresponding word.
2. **lissāthum**: *they still*. This word is used before the impf. form of the verb to designate an ongoing action. The word *lissāz* is the source of this expression. Note the substitution of *z* for *t* and the lengthening of *a* before the pronominal suffix.
3. **Jalaʿun**: *gallon*. This is an English loanword.
4. **mūya ḥulwa**: *fresh water*. This is a pure Hijazi Arabic expression. MSA uses *māʔun ḡābbun*, pl. *miyahun ḡābbatun*.
5. **tawziʿa**: *its distribution*. Often the pronominal suffix for the third person singular feminine -ha is replaced by a short *a* when suffixed to nouns, e.g., *bēta*, *her house* instead of *bētha*. This is a common phenomenon in Hijazi Arabic.
6. **bēbat**: *pipes*. Hijazi Arabic borrowed this English word and assigned to it a regular plural.
7. **fiāl**: *villas*. This is another English loanword which occurs here with a broken plural.

almuʔtamar attāni li buḥūt alwigāya min alJarāyim

alyōm afataḥu lmuʔtamar addōji¹ tāni ḥag alwigāya min alJarāyim, fi lmarkaz arraʔisi li ddirāsāt alʔamniyya fi rriyād. almasʔūlin fi marākiḥ albuḥūt alḡarabiyya badaʔu² lʔijtimāʿ attahqiri tāni ḥaggahum. wāḥad daktōr ḡāl kilma, akkad fīha ḡan ahammiyyat attaḡāwun bēn mudara marākiḥ albuḥūt fi dduwal alḡarabiyya. ḥāda addaktōr ḡabbar ḡan āmālu lamma ḡāl, "inshālla ḥāda lʔijtimāʿ hayidḡam alli badāḥ² alʔijtimāʿ alʔawwal in kān min tanstḡ aw min alʔistifāda min imkāniyyāt marākiḥ albuḥūt alḡarabiyya li maḡlaḥat ḥadaf wāḥad alli kullana nisʔālu³, ḡhidmat almuʔtamaḡ alḡarabi." wu ḡāl kamān innu ḡamaliyyāt attahqiri mustamirra, wu innu kull adduwal alḡarabiyya lāzim yitbādalu ḡhibrāthum fi ḥāda lmaḡāl.

raʔis almarkaz bayyan ahammiyyat ḥāda lmuʔtamar. hu akkad annu lbaḥt alḡilmi lu ahammiyya kabīra, ḡala asās annu lmawāḡiḡ almaḡrūḥa ḡala ḥāda lmuʔtamar ḥatkūn bi mafḥūmiyya ḡarabiyya muḡtaraka. ḥādi lmawāḡiḡ nafsaha ḥaynāḡishūha⁴ fi almuʔtamar assābiḡ li lʔumam almuttaḥida minshān manḡ alJarāyim wu muḡāmalat almuḡdibīn. ḥāda lmuʔtamar rahyineḡagid⁵ fi maḡinat milānu fi ḥāda ḡḡēf.

alwufud almuḡtarkīn fi ḥāda lmuʔtamar tiḡmil mumattilīn ḡan wizārāt addāḡhiliyya wu ḡādī, wu shshuʔun alʔijtimāʿiyya fi dduwal alḡarabiyya bi lʔiḡāfa li lmuḡadḡamāt wu lhēʔāt addawliyya, wu kamān aḡa wufud min marākiḥ albuḥūt alḡarabiyya wu ddawliyya.

alḡaḡiḡa, anni ḡdir ḡḡū innu blādna kānat ḡḡālya min alJarāyim. kunna nisayyib kull shay bidūn ma nḡaffil ḡalē. mā kunna nkḡāf innu ḥad yisriḡ shay. wu lākin daḡḡīn kitru lʔaḡhrāb ḡindana, wu kitrat assriḡāt wu lJarāyim. allāḡ yāḡḡud bi yad ḡukumatna rraḡhīda ḡashān tiḡmīna wu tiḡmi awlādana min kull shar.

Vocabulary

baḥt *n.pl.* buḥūt
wigāya *n.*
Jarāima *n.pl.* Jarāyim
dirāsa *n.pl.* -āt, amniyya

research, study
prevention
crime, murder
security studies

taħdiri *adj.*
 kilma *n.*
 akkad/yiʔakkid *v.tr.*
 taʔawun *n.*
 ʔabbar/yiʔabbir + ʔan *v.intr.*
 amal *n.pl.* āmal
 daʔam/yiḍam *v.tr.*
 tansiq *v.n.*
 istifāda *n.pl.* -āt
 imkāniyya *n.pl.* -āt
 saʔa/yiṣʔa + li *v.intr.*
 maṭriḥa *pass.part.*

mafḥūmiyya *n.pl.* -āt
 bi lʔidāfa
 heʔa *n.pl.* -āt
 khāliya *adj.*
 sarag/yisrig *v.tr.*
 sirga *n.pl.* -āt
 yākhud bi yad
 rashīda *adj.*
 hama/yihmi *v.tr.*

preparatory
 speech; word
 to assure, verify, affirm
 cooperation
 to express
 hope
 to support
 arranging, arrangement; preparation
 profiting, benefiting, making use of
 potential, ability, capacity; possibility
 to seek, strive, pursue
 presented, broached or raised (of a
 question/problem)
 understanding; mentality
 in addition to, besides; furthermore
 organization; association; appearance
 empty; free (from)
 to steal
 theft
 to stand by s.o.
 rightly guided; enlightened; mature
 to protect, keep

Notes

- dōli:** *international.* Cf. MSA *dawli*. Very often the MSA *aw* is changed to *o* in Hijazi Arabic, but the MSA pronunciation is also used.
- badaħ:** *He started it.* Hijazi Arabic uses the MSA form *badaħ* (pausal form). However, if the verb has an object pronominal suffix, then the glottal stop is deleted and the final vowel is lengthened, as is the case here.
- niṣṭālu:** *We strive for it.* A preposition with a pronominal suffix is never added to the verb in MSA, although it is quite common in most Arabic dialects. Note the lengthening of the vowel *a* before the preposition plus pronominal suffix.
- yiṣṭāqishūha:** *They discuss it.* Cf. MSA *yunṣiqishūnaha* with the changing of the preformative vowel *u* → *i*, the *q* → *g*, and the deletion of the suffix *-na*, and the shortening of the final vowel. These changes are very common in Hijazi Arabic.
- rahyineʔgid:** *It will be held.* The prefix *rah-* is used with the imperfect of the verb to form the future. Hijazi Arabic borrowed this construction from Egyptian Arabic.

Selection Thirty-Seven

ilʔlān munāfasa

almuʔassasa lʔamma li ttaʔmināt alʔijtimāʕiyya tirid tanafiz mashrūʔ maḅna
 raʔisi laha fi lmanʔaga luṣṭaʔa¹ fi riyād ḥasab hadōla shshurūʔ:

- alʔarḍ allī ḥayinbana ʔalēha hāda lmaṣhrūʔ mawjūda ʔala shshāriʔ garīb min almustaṣḥfa lʔaskari. almaḅna ḥaykūn siit adwār², wu dōren gabw, wu fīh alkhadamāt almiḅāntikiyya wu lkahrabāʔiyya wu niḅām takyīf markazi, wu lāzim yikūnfī maṣāʔid wu mawāʕif ḥaggaṭ assayyārāt, wu taswiyaṭ alʔarḍ ḥawalēn³ almaḅna. maṣāḥat alʔarḍ ḥaggaṭ hāda lmaṣhrūʔ ḥawālī itnēn wu talatīn alf miṭ murabbāʔ.
- bima annu⁴ lmaṣhrūʔ ḥayishmil aʔmāl miḅmāriyya wu miḅāntikiyya wu kahrabāʔiyya allī biṭṭallab⁵ mustawa ʔali min attanfiz, almuʔassasa ḥaṭṭat hadōla shshurūʔ ʔala shsharikāt allī titgaddam li dukhūl hādi lmunāfasa:
 - lāzim tigaddim bayān bi aʔmālha ssābga khilāl attalāt sinīn almāḍya bi shsharṭ innu tkūn naffazaṭ maṣḥārīʔ li maḅāni ḥagḅōn makātib shshabīḥa bi lmaṣhrūʔ ḥaggaṅa. lāzim tigaddim mustanaḍat muṣaddaga minshān tisabbiṭ tanfiz hadōl alʔaʔmāl bi ṣūra mumtāza.
 - lāzim tigaddim bayān ʔan waḍʔaha lmalī ḥāliyyan bi shsharṭ innu yishmil almīṭzāniyya ssanawiyya ḥaggaṭ aṣsharika li ssinīn attalāta lmaḍya. lāzim tizkur ḥajm aʔmālha ssanawi wu rāsmālha⁶ wu asāmi lbunūk allī biṭṭāmal maḅha.
 - lāzim tigaddim wasīga ʔan jihāzha lʔidāri wu lfanni, w bayān ʔan almaʔaddāt wu lʔahiza allī bitimlukha.
 - lāzim tigaddim mashaḅa ʔan assijil attijārī wu lʔintisābi bi lqḥurfa ttijārīyya, wu shihāda min maṣlaḥat azzakā wu ddaḅhl, wu shihāda min attʔamīnāt alʔijtimāʕiyya minshān tibayyin tasdiḍ mustahiggātha.
- bi nnisba li shsharikāt assuʔūdiyya lāzim yigaddimu ziyāda ʔala lʔashya illi zakarnāha, shshihāda taṣnīf min wizārāt alʔashghāl alʔamma wu lʔiskān min addaraja lʔawwala aw attānya fi maḅāl almaḅāni. amma shsharikāt alʔanjabiyya lāzim tigaddim shshahādat taṣnīf lā tgill ʔan addaraja rābʔa fi maḅāl almaḅāni.
- mā ḥatinbāʔ wasāyig almunāfasa illa li shsharikāt almuʔahhala ḥasab aṣshshurūʔ almazkūra min gabl.
- mumkin alḥuṣūl ʔala ṭalabāt attaʔḥīl min almuʔassasa lʔamma li ttaʔmināt alʔijtimāʕiyya bi riyād, shshāriʔ almaṭār, idārat almashārīʔ.

6. lāzim tiṭṭabba kull aṭṭalabāt almazkūra wu tiṭṭaddam maḡ kull almustanadāt almaṭlūba li lmuṭassasa gabl assāḡa itnaḡsh aḍḍuhr yōm alḥitnēn.
7. aṣṣhsharikāt almuṭahhala mumkin tiḥṣal ʔala wasāyig almunāfasa li ḥāda lmaṣhrūḡ min almuṭassasa bi mablaḡh khamsa wu talatīn alf riyaḡ.
8. ākhir mōḡad li bēḡ alwasāyig hu assāḡa itnaḡsh aḍḍuhr yōm attalūt.
9. tiṭṭaddam alḡurūd fi muḡhallafāt makḥtūma li lmuṭassasa mū min baḡḍ ḍuhr yōm arrubūḡ. ḥayinrafad kull ʔarḍ ḥayiji baḡḍ attārīkh almuḥaddad li tagdīm alḡurūd.

Vocabulary

ieḡān *n.pl.* -āt
munāfasa *n.pl.* -āt

gabw *n.*
takyīf markazi
maṣḡad *n.pl.* maṣḡeid
taswiyat alʔard
miḡmāri *adj.*
bayān *n.pl.* -āt
shabiha *adj.*
mustanad *n.pl.* -āt
musaddaḡa *adj.*
sabbat/yisabbit *v.tr.*
wadḡha almāli
mīzāniyya *n.pl.* -āt
hajm *n.pl.* ahjām
rāsmāl *n.*
maḡaddāt *n.*
naskḥa *n.pl.* nusakh
siḡil tījāri
ḡhurfa tījāriyya
maṣalhat azzakā wu ddakḥl
tasdiḍ almustahiggāt
taṣnīf *n.*
wasīḡa *n.pl.* wasāyig
muṭahhal *adj.*

announcement, advertisement
competition; contest, match; (here)
contract, bids, bidding
basement; vault
central air-conditioning
elevator
(here) landscaping
architectural
statement
similar
document
notarized
to verify, prove
its financial statement
budget
volume
(financial) capital
equipment, machinery
copy
commercial register, business credentials
chamber of commerce
religious income tax office
no money owed, payment of claims
classification
document
qualified

muḡhallaf *n.pl.* -āt
ʔarḍ *n.pl.* ʔurūd
intrafaḍ/yintrafaḍ *v.pass.*

envelope
offer, proposal
to be rejected, refused

Notes

- wuṣṭa:** *central, middle.* This MSA word is not used very often in Hijazi Arabic, but its masculine form *waṣaṭ* is very common. Note the change of **s** → **ṣ** via regressive assimilation.
- dūr. pl. adwār:** *floor, story; role; turn.* Hijazi Arabic uses the MSA word *dawru* in all of its different meanings. Note the common Hijazi Arabic change of **aw** → **ō** and the loss of the final vowel.
- ḥawalēn:** *around.* Cf. MSA *ḥawla*. Adding the **-ēn** suffix and putting the final vowel **a** before **l** is a Hijazi Arabic characteristic.
- bima annu:** *since, inasmuch as.* This construction is borrowed from MSA.
- biṭṭallab:** *requires.* Cf. MSA *tataḡallabu* (fully vocalized). The prefix **b-** is prefixed to the imperfect verb to denote a habitual action. Note the change of the preformative vowel **a** → **i**, and the deletion of the second vowel which contributed to the change of **t** → **ṭ** via regressive assimilation.
- rāsmālha:** *its capital.* Cf. MSA *raʔsa māliha*. The deletion of the glottal stop along with the compensatory lengthening of the vowel **a** is a common phenomenon in Hijazi Arabic.

mushkilat alʔalghām fi lbaḥr alʔaḥmar

bīḡūlu¹ lana nnās alkuḅār annu fi lʔawwalāt² kānu lḡabāyil biyḥārabu³ maʔ baʔḡḡum. lamma tšīr almaʔārik bēnhum kān yiḥīḥ magāṭil. aḥyān kān fi nās yišīr fīḥum tašwīb⁴, zay kusūr wa ma ašḡbah zālik. lamma kān yišīr iḡḥībāk bēn gablātēn. tīji gabīla, zay ma ngūl, yifukku shshar⁵, yaʔni yisawwu firāʔ bēn alqabilātēn.

ʔaḡib ma tḡaddamat albilād, wu traggat annās, mā ʔād ʔindana ḡādi lmaḡkil. lākin alḡadāra wu tḡagaddum jābu lana maḡḡākil min nōʔ tāni. fa masalan khallīna ḡalḥīn nikkallam ʔan mushkilat alʔalghām fi lbaḥr alʔaḥmar. fi nās kutār maḡsūdīn minnana, liʔann allāḡ subḡānu wa taʔāla aʔlāna khērāt katīra. fa biḡḡū fahum yibḡḡu yisabbibu lana maḡḡākil. ḡasab ma bnismaʔ fi lʔaḡḡbār biyḡar annu ḡadōl annās humma aʔdāʔana, wu mā biridu khērana abadan. wāḡḡa min ḡādi lʔiʔidāʔāt hi zarʔ alʔaḡḡām fi lbaḥr alʔaḥmar, ʔaḡḡān yishillu ḡarakat almilāḡa wu yiʔaʔʔiʔu alʔiḡiḡād assuʔūdi, liʔannu ḡaḡḡill maḡʔalat alʔistirād wu ttawriḡḡ almanʔaḡa. zay ams masalan, saḡḡnat shāḡn bōlandiyya aḡadamat bi luḡḡm ʔind madḡḡal albaḡr alʔaḥmar. ḡādi ssaḡḡna ḡāḡiyya jaḡḡida li ʔamaliyyāt alʔalḡḡām almitnagḡla fi lbaḡr alʔaḥmar wu khaliḡ assuwēs. ḡādi ssaḡḡna tiblugh ḡumulatha khamsa alf wu sabʔ miyyat ʔan, wu kānat tibahḡḡir fi mīna jidda lamma anfaḡar fīḡa alluḡḡm.

alwilāyāt almutḡaḡida wu faransa wu bariḡānya badaʔu ʔamaliyyāt almaḡ albaḡriyya. humma byitwagḡaʔu wuḡūl kāsiḡāt alʔalḡḡām wu jayyārāt ḡalikōbīar kāḡḡa li lʔalḡḡām wu khubara min ḡadōla lbilād ila lmanʔaḡa baʔḡ shī yōmēn. min almuḡtamal innu lyūnān tibʔat kāsiḡāt alʔalḡḡām ḡagōnḡa li lmanʔaḡa ʔaḡḡān tšḡārik fi ḡal ḡādi lmuḡḡkila. aḡun annu amriḡa ḡalabat min alḡukūma lyūnāniyya minshān tisāḡim fi ḡādi lʔamaliyyāt. kull ḡādi lʔistiʔḡādāt min adduwal alḡḡarbiyya bitbayyin innu ḡurriyyat almilāḡa muḡimma jiddan fi ḡadīk almanʔaḡa.

Vocabulary

luḡḡm *n.pl.* alḡḡām

awwalāt

tḡārab/yiḡārab + maʔ *v.intr.*

maʔraka *n.pl.* maʔārik

mine, explosive device

the past

to fight with (s.o.)

battle

magāṭil *n.pl.* magāṭil

tašwīb *n.*

kusūr *n.pl.* kusūr

iḡḡībāk *n.pl.* -āt

zay ma ngūl

firāʔ *n.*

nōʔ *n.pl.* anwāʔ

maḡsūd *adj.pl.* -īn

sabbab/yisabbib *v.tr.*

khābar *n.pl.* akḡbār

zahar/yizhar annu

ʔaduw *n.*

iʔidāʔ *n.pl.* -āt

shal/yishil *v.tr.*

istirād *n.*

tawriḡ *n.*

saḡḡnat shāḡn

aḡadamat/tiḡadim + bi *v.intr.*

ḡāḡiyya *n.pl.* ḡāḡiyya

mitnagḡa *adj.*

balagḡ/yibluḡ *v.tr.*

ḡumūla *n.pl.* -āt

baḡḡar/yibaḡḡir *v.intr.*

anfaḡar/yinfaḡir *v.tr.*

maḡ *n.*

atwagḡaʔ/yitwagḡaʔ *v.tr.*

kāsiḡāt alʔalḡḡām

khābīr *n.pl.* khubara

sāḡam/yisāḡim + fi *v.intr.*

istiʔḡād *n.pl.* -āt

ḡurriyyat almilāḡa

casualty

injury

fracture (of a bone), break

clash, fight

as we might say

reconciliation

kind; sort, type

envious

to cause

news

it seems

enemy

aggression

to paralyze

import

export

cargo ship

to collide with; to strike

victim; blood sacrifice

to amount to

mobile; portable

to load capacity

to sail

to explode

wiping, wiping off; *here* [mine] sweeping

to expect

mine sweepers

expert

to participate in, take part in; to share

willingness

freedom of navigation/sailing

Notes

1. bīḡūlu: *they say/tell*. Note the deletion of the tense marker *y* and the compensatory lengthening of the preformative vowel.
2. awwalāt: (*in the*) past. Cf. MSA awḡāl s. awwal. This regular feminine plural form is typical of Hijazi Arabic.

3. **byithārabu**: *they fight*. This verb form expressing the reciprocal voice is normally formed by inserting a *t* between the tense-person marker and the stem of a perfect verb which has the pattern C1aC2aC3, e.g., **hārab**, **athārab**, imp. **yithārab**.
4. **taṣwīb**: *injury*. This is an MSA word meaning *aiming, pointing; correction*. Note that Hijazi Arabic may borrow words from MSA but may alter their meanings.
5. **yifukku shshar**: *They break up the fight*. This expression is quite common in Hijazi Arabic as well as other Arabic dialects. Very often the peace maker pays for whatever the dispute is all about.

Selection Thirty-Nine

musāʿadāt assuʿūdiyya li dduwal annāmya

assuʿūdiyya muʿtabara dahhīn min akbar¹ almutbarriʿīn arraʿīsiyyīn li lmusāʿadāt addōliyya li dduwal annāmya. ḥukūmatna ssakhiyya btajji ḥawālī arbaʿa aw khamsa bi lmiyya min muntaǧātha ddākhiyya li musāʿadāt attanmiyya. ashshay almusharrif hu annu ḥukūmatna bitshārik alʿākharīn bi lkhērāt illi allāh anʿam fiha ʿalēna².

muʿassasat almusāʿadāt assuʿūdiyya ḡagat attanmiyya taʿassasat sanat alf wu riṣ miyya wu arbaʿa wu sabʿīn. fi hadāk alwagt³ kān raṣīd almuʿassasa balyōnēn wu nuṣ⁴ dulār. binshūf annu ḥāda rraṣīd šār yizīd shwayya/ bishwesh⁵. fi sanat wāḥid wu tamānīn šār sabʿa balyōn dulār. min khilāl ḥādi lmuʿassasa bitwazzaʿ kull almusāʿadāt assuʿūdiyya. mū lāzim ninsa annu ttabarruʿāt assuʿūdiyya hi Juz? raʿīsi min almusāʿadāt addōliyya. ǧāl ʿumrak bitshūf annu bilādna ʿammāl bitsāhim aktar wu aktar maʿ muʿassasāt tānya zay albank addawly wu lmuʿassasa lʿamrikiyya li ttanmiyya ddōliyya wu lmuʿassasa lkuwēriyya wu ḡhērhu fi tamwīl mashārīʿ katīra.

šar majmūʿ almusāʿadāt assuʿūdiyya li ḡatta sanat sabʿa wu tamānīn sitta balyōn dulār. ḥāda lmalbaḡh twazzaʿ ʿala mitēn wu sitta wu sabʿīn mashrūʿi fi wāḥid wu sittīn dōla. min siyāsāt almuʿassasa ssuʿūdiyya innu taji alʿafḡaliyya li dduwal allī fiha ddakhlī alfardi ḡālī marra. muʿzam almusāʿadāt assuʿūdiyya bitūḥ li afriqya. khāṣṣa liʿann katīr min adduwal alʿafriqiyya aǧalhum kawāris katīra zay alǧafaf wu lmaǧāʿāt wu lfayaḡānāt wu ḡhēru.

almusāʿadāt bitwazzaʿ ʿala mashārīʿ mukhtalfa. gism kabīr minha byinšaraf ʿala mashārīʿ handasiyya mitl shag aṣṣurgāt wu ssikak alḡadīdiyya wu lmawāni? albaḡriyya wu lmaǧārat wu lkahraba wu lmuwāṣalāt. wu gism byinšaraf ʿala mashārīʿ iǧtimāʿiyya zay alʿiskān wu taʿmīn almūya wu zzirāʿa wu ttajīm wu mashārīʿ tānya.

ʿādatan almusāʿadāt bitwazzaʿ bi ǧurug mikhtalfa. fi musāʿadāt btindafae mubāsharatan li lḡukūmāt attānya min khilāl wizārāt almāliyya wu lkḡarījiyya. alḡukūma ssuʿūdiyya bitgaddim musāʿadāt tānya bi wāṣat wikālat tābʿa li lʿumam almuttaḡida wu li lʿālam alʿislāmi. kamān fi musāʿadāt li lḡalāt atǧārʿa. masalan

tibḩat alhukūma musāʿadāt ghizāʿiyya zay ma tḩūl gamh wu tamr, wu tibḩat kamān maʿaddāt li dduwal illi bylḩiha kawāris tabiʿiyya zay fayadānāt wu ma aḩbah zālik. hukūmatna arsalat biʿsāt ḩubbiyya mujahhaza bi kull almaʿaddāt wu lhāḩāt allāzama minshān yisāʿjdu ikhwānana alyamaniyyīn, mankūbīn alhazza lʿarḩiyya. fa anna biftakhir bi bilādi wu bi hukūmati wu inshālla allāh ḩayzīd khērātu ʿalēna.

Vocabulary

dōla nāmya	developing country
muʿtabara <i>adj.</i>	considered
mutabarrīʿ <i>act, part, pl. -īn</i>	contributor, donor; volunteer
sakhi <i>adj.</i>	generous
muʿassasat almusāʿadāt assuʿūdiyya	the Saudi Fund for Development
hagag attanmiya	
musharīf <i>adj.</i>	honorable, noble
anʿam/yinʿim <i>v. intr.</i>	to bestow, give
raḩīd <i>n.</i>	fund; capital; balance
min khilāl	through
atwazzaʿ/yitwazzaʿ <i>v. pass.</i>	to be distributed
tabarruʿ <i>n. pl. -āt</i>	contribution, donation
sāham/yisāhim <i>v. intr.</i>	to participate, take part
almuʿassasa lʿamrīkiyya li ttanmiya	USAID
ddōliyya	
tamwīl <i>v. n.</i>	financing
mablagh <i>n. pl. mabāliḩh</i>	amount, sum
afḩaliyya <i>n. pl. -āt</i>	priority
dakhl <i>n.</i>	income
kārisa <i>n. pl. kawāris</i>	disaster, calamity
jaʿāf <i>n.</i>	drought
majāʿa <i>n. pl. -āt</i>	famine
fayadān <i>n. pl. -āt</i>	flood
handasi <i>adj.</i>	engineering
mubāsharatan <i>adv.</i>	directly
wikāla <i>n. pl. -āt</i>	agency
hāla jārʿa	emergency
ghizāʿī <i>adj.</i>	nutritional, (relating to) food
gamh <i>n. coll.</i>	wheat
tamr <i>n. coll.</i>	date

biʿsa *n. pl. -āt*
 mujahhaza *adj.*
 mankūb *adj. pl. -īn*
 hazza arḩiyya
 aftakhar/yiftakhir + bi *v. intr.*

mission, delegation; group of people,
 team
 equipped
 afflicted with disaster; ill-fated; victim
 earthquake
 to take pride in

Notes

1. **min akbar:** *one of the biggest.* Although this is an MSA construction, it is very common in Hijazi Arabic.
2. **anʿam fīha ʿalēna:** *(God) has bestowed on us.* Cf. MSA **anʿama biha ʿalayna.** It is worth noting here that in addition to vocalic changes and deletion, the Hijazi verb collocates with the preposition *fī*, while the MSA verb collocates with the preposition *bi*.
3. **hadāk alwaqt:** *that time.* The MSA **ḩaka** is the cognate of this demonstrative substantive. The prefix *ha-* is a Hijazi Arabic innovation.
4. **nuḩḩ:** *half.* Cf. MSA **niḩf** (pausal form). Note the deletion of *f* and the gemination of *ḩ*. All one-word fractions in Hijazi Arabic have the pattern **CuC₂C₃**, e.g. **tult**, *one third*; **rubḩ**, *one fourth*.
5. **bishwēḩ:** *slowly.* This type of adverbial expression normally consists of the preposition *bi* and a noun or a noun phrase, e.g., **biguwwa**, *forcefully*; **bisurḩa**, *quickly*.

amtāl wu ʿibārāt ʿāmma
Common Proverbs and Expressions

- alʿīnsān bittafkīr wu allāh bi ttadbīr.
Man proposes and God disposes.
- taḥt assawāhi dawāhi.
Still waters run deep. (Lit., under still waters there are smart fellows.)
- bēt addīg yisāʿ alf šadīg.
A small hut holds a thousand friends.
- ḥabl alkizb gašīr.
Lies have short wings. (Lit., the rope of lies is short.)
- ʿulmin bi ssawiyya ʿadlin bi rraʿiyya.
Equal injustice to all people is better than justice for some and injustice for others.
- wild alkalb kalb mitlu.
Like father like son. (used in a pejorative sense, lit., the son of a dog is a dog like him.)
- ḥāmīha ḥarāmīha.
The guard turned out to be the thief.
- khudu srārhum min zghārhum.
Learn their secrets from their youngsters.
- dirham wigāya khēr min qintār ʿilā.
An ounce of prevention is worth a pound of cure. (Lit., an ounce of protection is better than a ton of medicine.)
- rās alkaślān maḡmal ašshējān.
An idle brain is the devil's workshop.
- zād ʿala ḥīn balla.
He added fuel to the fire. (Lit., he added more water to the mud.)
- assukūt akhu rīḍa.
Silence gives consent. (Lit., silence is the brother of consent.)

- assudfa khēr min mīʿād.
[Meeting by] coincidence is better than a set date.
- aššabr muftāḥ alfara.
Patience is the key to relief. (e.g., from sorrow, pain, etc.)
- khašmak minnak lō kān aʿwā.
Do not be ashamed of family. (Lit., your nose is part of you even if it is crooked.)
- illi ʿaḍḍu ttuʿbān yingaz min alḥab.
He who has been bitten by a snake is afraid of a rope.
- ʿala gadd lḥafak mid rīlak.
Don't bite off more than you can chew. (Lit., stretch your foot as far as your comforter goes.)
- alʿaʿwar bēn aʿumyān malik.
Among the blind the one-eyed [man] is king.
- alʿaša min alʿanna.
Don't spare the rod. (Lit., the staff is from paradise.)
- mū kull bēda šahaḡma wa lā kull sōda faḡma.
Don't judge a book by its cover. (Lit., not every white woman is a piece of fat and not every black woman is a piece of charcoal.)
- illi fi lgidir biṭṭallīu lkhāshūga.
Whatever is in the pot, the ladle brings it out.
- wēsh ʿala ddīb min drār alʿanz.
How can a fart of a goat harm a wolf.
- gidir wu lāga gḥaṭāḥ.
Birds of a feather flock together. (Lit., a pot that found its lid.)
- alʿajala min ašshējān.
Haste makes waste. (Lit., haste is from the devil.)
- alganāʿa ḡhina.
Contentment is better than riches. (Lit., contentment is riches.)
- gūl alḡaw wa lō ʿala gaṭ rāsak.
Tell the truth even if it hurts. (Lit., tell the truth even though you may be beheaded.)

- katīr alharaka wu gafīl albaraka.
Much movement does not make much profit.
- alkāb tinbah wu lqāfla māshya.
I couldn't care less. (Lit., the dogs bark while the caravan moves on.)
- man sāwāk bi nafsu mā ḍalamak.
He who treats you like he treats himself is not unfair to you.
- mā ḥak jildak zay ḍufrak.
Nothing can scratch your back better than your own nail.
- waḍ alḥur dēn.
Do not make promises you cannot keep. (Lit., the noble person that promises runs into debt.)
- waḍ bila wafa ḡadāwa bila sabab.
A promise unfulfilled is enmity uncalled for.
- min faḍlat algalb byūtkallam allisān.
Whatever the heart thinks the tongue speaks.
- lā yihīn ḡala lḡūd illa ḡishru.
Nothing is kind to the wood but its own bark.
- muftāḥ albatn lugma.
The key to the stomach is a mouthful.
- alḡhargān yitḡallag bi ḡbāl alhawa.
A drowning person would clutch at a straw. (Lit., a drowning person would cling to robes of air.)
- alḡēn mā tḡla ḡala lhājib.
The eye does not rise above the eyebrow. (used as an expression of respect for superiors or the elderly.)
- ḡāda ḡuzr aḡbah min zān.
The excuse is worse than the offense itself.
- alhala yidfaḡ albala.
Desserts prevent all sicknesses.
- lā tḡajjil ḡamal alyōm li lḡhad.
Never put off till tomorrow what you can do today.
- inna li llāh wa inna ilayhi rājiḡūn.
Surely we are Allah's, and to Him we shall surely return.

- aḡūzu bi llāh mina shshḡēḡān. arraḡīm.
I take refuge in God from the evil of the devil.
- alkamāl li llāh waḡḡū.
Perfection belongs to God alone.
- lā ḡawla wa lā ḡuwwata illa bi llāh.
There is no power but in God.
- wa mā ḡala rrasūli illa lbalāḡha.
It is for the messenger only to deliver his message.
- ḡind libḡūn ḡāḡat liḡūl.
When the stomach is concerned, wisdom withdraws.
- rizḡ alyōm akḡhadnāh wu rizḡ bukra ḡala llāh.
We have gotten our livelihood for today and God will take care of tomorrow.
- aḡḡadīḡ waḡt aḡḡḡḡ.
A friend in need is a friend indeed.
- lamma yitḡ albaḡīr buktar sallākḡīnu.
When it rains, it pours. (Lit., when a camel falls down, the butchers/skinners are numerous.)
- lō fīh kḡḡer mā ḡatḡu tḡḡer.
It is a worthless thing. (Lit., if it were good, the vulture would not have dropped it.)

Translations of the Selections

Selection One

Information about the Kingdom of Saudi Arabia

Saudi Arabia occupies the largest part of the Arabian peninsula. The area of the Kingdom is about 870,000 square miles. Its mineral resources include: gold, silver, brass/copper, lead, iron, and some other minerals. The population of Saudi Arabia is about nine million inhabitants.

Islam is the religion of the Kingdom, and the Prophet Muhammad (God bless him and grant him salvation) was born there. It [also] has the two holy shrines, the holy city of Mecca and the Radiant Al-Medina. The Saudis believe in Moses, in our Father Ibrahim and in our Lord Jesus (peace be upon Him). The government does not allow non-Muslims to pray in churches or in temples. The building of churches is not permitted in all of Saudi Arabia.

Muslims have the Islamic calendar which is based on (lit., depends on) the lunar month which is twenty-nine and a half days long. This calendar started when the Prophet emigrated from Mecca to Medina in the seventh century A.D. All Muslims have to fast during the month of Ramadan. This means that they must abstain from eating, drinking and smoking throughout the day. Saudi law obligates all people, Muslims and non-Muslims, not to eat, drink or smoke in public places during the Fast of Ramadan. The Muslim months are: Muharram, Safar, Rabee' Al-Awwal, Rabee' Al-Tani, Jumad Al-Awwal, Jumad Al-Tani, Rajab, Sha'ban, Ramadan, Shawwal, Zu'lqida, and Zu Lhijjah. There are five pillars of the Muslim religion. They are: the declaration that there is no god but Allah and Muhammad is His prophet, prayer five times a day, almsgiving [amounting to] 2 1/2%, fasting during the month of Ramadan, and the pilgrimage to Mecca (lit., of the house).

Selection Two

The History of Saudi Arabia and Its Government

Since ancient times Saudi Arabia has played a vital/important role in history in the areas of trade, religion and culture. The kingdom extends from the Red Sea in the west to the Arabian Gulf in the east. Saudi Arabia's terrain is varied, but generally it is barren and most of it is desert. The Empty Quarter is the largest sand area in the world. However, we must not forget that in Saudi Arabia there are valleys, plains, rocky terrain and mountains, especially in the Asir area. There are also relatively small agriculturally cultivated areas. It is said that these areas, such as Al-Qatif Oasis, are among the most fertile and productive in the Middle East.

The population of Saudi Arabia is Semitic. They are all of an Arab background. About ten percent of them are bedouins. The Saudis did not

intermarry with other peoples/races. As a matter of fact, Saudi Arabia was never under any [colonial] domination. This fact has contributed to (lit., helped) the unity of the country and to social stability. The Saudi Arab is a proud individual in his religious and moral values and in his heritage.

Arabia has a very rich history. Starting from the seventh century A.D., the Arabs spread the message of Islam from Mecca and Medina. They also spread their Arabic language as well as their culture. The religion spread rapidly to North Africa and to Central Asia. But the modern history of Saudi Arabia starts from 1902, when Abdul Aziz recaptured the home of his tribe in Riyadh. After thirty years of fighting, Abdul Aziz reunited all the hostile factions, and he proclaimed himself the King of Saudi Arabia.

Most of the oil storage tanks were opened after WWII. Abdul Aziz began using all the oil revenues to expedite modernization and progress in his country. This progress continued under the leadership of his successors, King Faysal, King Khalid and King Fahd. Saudi Arabia has an absolute monarchy. It is ruled by the Saud family, the offspring of Abdul Aziz. The leaders of the family appoint the king. The current Saudi constitution is the Islamic Shari'a/law, the holy Qur'an.

Selection Three

Some Cities of Saudi Arabia

1. Holy Mecca is the capital of all Muslims. Mecca was established when God created the well of Zamzam in order to save Hagar and her son Ismail from dying of thirst. Everyone knows that the Arabs are descendants of Ismail. Ibrahim and his son worked very hard to build the Ka'aba, which was a place for worship even before Islam. The Muslim religion states that every Muslim in the world should visit Mecca during the pilgrimage at least once in a lifetime. Now Mecca has changed greatly from the past. It has large buildings, wide streets, and many hotels especially for pilgrims.

2. Radiant Medina is an important city for Muslims because it has the famous mosque of the Prophet and his grave as well as his library. It [also] has the Islamic University. Every pilgrim has to visit the Prophet's grave in Medina. In the past, Medina was a small [village], but now it has grown to be a big city, and its population has increased (lit., the people are numerous in it). You see that they have rebuilt Medina since that time, and you may not recognize it. It has modern markets and many buildings.

3. Riyadh is a modern city which is growing rapidly. King Abdul Aziz, who is usually known as the Son of Saud, had made Riyadh the capital of Saudi Arabia. Riyadh has an old history. It is considered to be the first capital of the Yamama region. Up until the fifties there were no paved roads leading to Riyadh. It was a desert in which there were palaces of clay. People came to Riyadh because it had vast oases, palm trees and vegetables, and it had

sufficient water. The word Riyadh means gardens or paradises. Its climate is very dry, and it has very little rainfall. Riyadh was the capital of the Saud Clan, but the Sauds were cast out of it. In 1902 King Abdul Aziz surrounded it and recaptured it from Ibn Rashed.

4. Jidda is called the Bride of the Red Sea. It surrendered to Abdul Aziz and his men in 1925. However, its history did not start until 1933 when the Minister of Economics signed an agreement with Standard Oil of California. [The company] paid thirty-five thousand British gold pounds. Since that time Jidda has changed, and its population increased from 25,000 to about a million in 1980. It has one of the most modern airports. The National Airport of King Abdul Aziz has an area of more than 40.5 square miles. This airport provides services for a million and a half Muslim pilgrims annually, and for six million travelers.

5. Jubayl and Yunbu' are developing tremendously. Both of them are industrial cities in which there are huge projects.

Selection Four

The Difference Between Life in the Kingdom and Life in America

The United States differs completely from the Kingdom. First of all it [is different with respect to] modernization. Here they are more modernized/developed than we are, but this does not mean that we do not have modernization. We have buildings and streets. Everything in America may imagine is found in Saudi Arabia, but not to the extent that it is in America or in the European countries.

Concerning the weather, it is completely different, [they have] cold and snow. We do not have snow except in the northern region. Sometimes we have snow, but not always. For example, last year in Ha'il it snowed on the heights. The weather is very cold because Ha'il is in the north close to Jordan. Sometimes when we have winds, northelies as we call them, the weather is cold. The Kingdom of Saudi Arabia is a desert. Its weather is dry when cold, and dry when hot except in coastal areas which of course are humid because of the sea.

With respect to traditions, there is a very great difference (between the two). In our country, women do not go shopping by themselves. They do not go to the suq and buy their personal things. In Saudi Arabia the man is responsible for everything. He is the one who brings [home] the household items and the groceries. If the woman goes out, she has to be dressed in (complete) Saudi fashion which is the veil (the black thing on the face) and the aba which must be black. There are many kinds of abas. When a woman goes out she should be wearing a long dress. This means she should be covered from head to toe (lit., from the head and the neck to the feet). The veil should be worn in two layers so that the face will not be shown.

Selection Five

The Women's Chamber

A woman sits in the women's chamber. It is not possible for her to sit with the men. There are places for feasts; one quarter designed especially for women and one for men. Even the entrance for women is separate. There is no common entrance for both women and men. For example, one entrance should be on the north [side] and the other on the south, east or west side. It is not possible for the two entrances to be next to each other. There are [some] houses built with one entrance. Even though there might be men and women in the same house, the host (of the feast) himself would always arrange to have the women's entrance on one side and the men's entrance on the other. If a person has one entrance or has one apartment, he sometimes finds it necessary to use his neighbor's house to separate the women from the men. These are traditions, so it is not possible to have a common entrance.

In Saudi Arabia women shake hands with each other but not with men. A woman won't face/meet you even though you are her relative. We have some traditions that often will not permit the paternal cousin (m.) to look at his paternal aunt's daughter. Why? Because he can marry her legally. [Likewise] a maternal uncle's son cannot look at his paternal aunt's daughter. The only ones who have the right to look at a woman are her brother, maternal and paternal uncles, and her nephews. Only the persons who do not have the right to marry her can see her face unveiled. But as for the person who can marry her, we call him marriageable. Mahram (unmarriageable) refers to someone who does not have the right to marry a woman, and mush mahram means a person who can ask for a woman's hand in marriage. However, in our town we do not follow these traditions. Sometimes when I go on vacation to see my family, all of us sit and eat together. No one would be absent from the table, unless he had an appointment or he was busy and could not come home for lunch or supper. We all sit at one table and eat together, women and men. Why? Just because I am married and my brother is married, and this means that it is possible for him to look at my wife unveiled, but according to the religion it is unlawful.

Selection Six

A Car Accident

Once my wife and I were going to spend a weekend with my parents. What happened was that we got stuck on the road because there was an accident. We stopped for a while. I got out of the car to see what kind of an accident it was. I found out that one of the drivers was speeding. At the same

time another driver was trying to change lanes, but he did not have a chance to do that, so the other car was in front of him and [their] cars collided. The road was blocked because of the two cars and of a third one which was coming from the opposite direction. We had to stop until the police came. In Saudi Arabia we have highway patrols on duty twenty-four hours a day.

One of the drivers of the cars involved in the accident was unconscious. Of course in a situation like this, first aid is needed. One person in the crowd tried to help him. First of all, he stopped the bleeding until the ambulance came. In Saudi Arabia we have at every fifty kilometers an infirmary, a complete station, a complete rest area with a restaurant, a mosque, a gas station, and [a shop for] car maintenance. It also has lounges for women, and houses to be rented by the room on an hourly bases. The travelers come and rest in them. Such a station was not less than thirty kilometers away from the scene of the accident. Therefore, it was very difficult to send an unconscious person all that distance.

We waited until the police came and investigated the accident. The ambulance came and took the unconscious man away while the police were [still] investigating the accident. Later it became evident that the driver who had changed lanes and was [now] unconscious, was at fault. First of all they took his license to write him a ticket. They gave him a ticket, and the tow truck came, towed the cars away, cleared the road and brought it back to normal.

Certainly, the driver who was at fault was obligated to pay the other driver (for the damages) to repair his wrecked car. As for car insurance, it is available, but not everyone has it. In Saudi Arabia it is not mandatory to have car insurance (it is something optional). You may insure your life or anything else, but from a religious point of view, life insurance is unlawful. It is against the religion in Saudi Arabia. If one has car insurance, then the insurance company pays everything.

If someone dies in an accident and the violation is not intended, then the driver [at fault] is obligated to pay a penalty, which is called "blood money". But if the violation is intended, then the driver will receive the religious penalty, which is death. The religion says, "A tooth for a tooth and an eye for an eye." Anything [wrong] a person does, he should get the punishment for it. In Saudi Arabia if a burglar steals anything, they cut off his hand.

Selection Seven

The Penalty for Drunkenness in the Kingdom

Drunkenness does not exist in the Kingdom to any great extent. Certainly, in our country the government is very strong. If any drunken man is caught, he must be punished. It is impossible for him to be set free. Basically, this is a religious matter. Saudi Arabia is a Muslim country; of

course it prohibits all things [like] this. If a person drinks, this means that he has drifted away from the religion. Our system and laws are in accordance with the religion. For example, cutting off the hand of a burglar is something written in the Qur'an. It is written in our religion that the murderer should be killed and the adulterer should be stoned. We live according to the religion. We do not make up these things by ourselves. These are laws written in the Qur'an and in the Islamic Shari'a/Law through the guidance of the Prophet (God bless him and grant him salvation). We have the word of God (to whom be ascribed all perfection and majesty). Definitely, we live according to God's word. The drunkard is judged in accordance with the penalty for drinking which is six months in jail and lashing every day after prayer. He should be beaten with a reed, God knows how many times, maybe sixty lashes.

Lashing is in accordance with the Islamic method. The person who performs the lashing must not raise up his hand and then strike forcefully. He should put something under his arm to control himself. The soldiers wear berets, so the lasher takes off the beret and puts it under his arm and then strikes with the condition that he does not raise his hand enough to allow the beret to fall (fly). If he lifts his hand and the beret falls, this means that he is violating the law. This method is not as painful as striking with [full] force. So something is put under the arm to show mercy for the offender so that he may repent and come back to his Lord.

Selection Eight

The Donation Fund and Paying Blood Money

As we have said [before], if a person intentionally kills someone else, the Shari'a states that he must be killed. However, if the killing is not intentional then the government orders the murderer to pay blood money. He must also pay a fine to the government. If the family of the victim says, "We forgive him, and we do not want any blood money," then the government will say that this is their prerogative. Nevertheless, the government should get its due, for example, throwing the murderer in jail and forcing him to pay a fine.

In Saudi Arabia we have many tribes. Every tribe has a fund [from individual] contributions. For instance, you are a member of a tribe, you pay fifty riyals a month. Each tribe has no less than twenty to thirty thousand members. So you pay fifty [riyals] and another one pays fifty, and the money piles up every year. The fund pays out [whenever] anyone gets in trouble. This may help the individual a great deal whenever he has a crisis.

In most cases the family of the victim does not ask for blood money because your loss is either your father, your brother, your mother or your child, and money will not replace them. This is a basic principle in Saudi Arabia. However, there are some families who may say, "We would benefit

from this money. We would give it to the children if it were their father who was the victim." Of course they would benefit [from the money], especially if all the children of the victim were small and if the oldest of them were fourteen or fifteen years old and if he were still in school. The blood money is given to the children to build a house for themselves or at least to buy them one to live in. The purpose of taking the blood money is not to use it for leisure or for going on trips. It should be used appropriately.

Selection Nine

The History of Aramco in Saudi Arabia

The story of Saudi Arabia is not complete if we do not talk about the oil story. The history of Aramco started in 1933, when the Saudi government signed the basic concession agreement with Standard Oil Company of California (SOCAL). Later this company assigned the concession to California Arabian Standard Oil Company (CASCO). In 1936 the Texas Company became a half owner of CASCO, which had changed its name to Aramco in 1944. It revised the original concession agreement several times. In 1948, two of the big American companies bought some of the Aramco stock. SOCAL owned 30%, Exxon and Texaco 30% each, and Mobil 10%. In 1980, the government of Saudi Arabia acquired all the Aramco concession rights, crude oil, facilities and production.

When oil was found in 1932, America started sending specialists, materials, and drilling equipment to Dhahran, the town which the company had built on the Dammam field. At the beginning several wells were drilled, but less oil was found than expected. In March, 1938, a very deep well was drilled and oil was found in large quantities.

The Kingdom stopped all oil production operations when the war broke out in Europe. And in 1943 the company announced that it was going to build a refinery at Ras Tanura. The demand for oil increased after the war, and the company began increasing its production at a great rate to secure for itself a share in the international market.

Aramco is considered the largest producer in the world of crude oil and natural gas liquids. That was why the Kingdom ranked first among oil-producing countries in the Middle East, and the third largest in the world after the United States and the Soviet Union. We should mention that Saudi Arabia is the largest exporter of natural gas liquids in the world.

Aramco has other very important projects for developing the Eastern Province, one of which is the electric power network. The government has asked Aramco to establish and manage an electric company in the Eastern Province. Until now, this company has been asking Aramco for administrative assistance. The company provides electricity for the towns

and villages in the Eastern Province. [It also provides power] for gas projects and for all other industries in the region.

Selection Ten

A Study of the Rising Cost of Dowries

The Department of Social Studies in the College of Arts at King Saud University, under the guidance of the Ministry of Justice, undertook a study of the phenomenon of the rising cost of dowries in Saudi society. A team from the Sociology Department which was delegated to study this problem arrived at Qurayyat last Wednesday. The team consisted of an assistant professor in the Social Studies Department at the College, Dr. Muhammad Hani Issa, the intern of the department, Salih Abraham Al-Khudayri, and five students.

His Excellency, the Inspector of the Western Boundaries, met the team. The prince of the Qurayyat region, Sultan Bin Abdul Aziz As-Sudayri, welcomed them and put at their disposal all [available] facilities.

The team went on field trips to the villages of the region. They also took a tour of the various neighborhoods in the city to gather information from citizens of different social classes. Dr. Hani thanked the regional prince for his cooperation with the team. He also thanked the citizens of Qurayyat for their (fine) cooperation. He said that the purpose of this study was to illustrate the reality of the rising cost of dowries throughout the Kingdom, and to present a comprehensive study to the Ministry of Justice. Moreover, having the students work at gathering information and interviewing citizens will make their work easier when serving their Muslim society after they graduate (if God permits).

Selection Eleven

The Threat of Foreign Nannies Concerns the Ministers of Labor in the Gulf

The Ministers of Social Affairs of the six countries, members of the Gulf Cooperation Council, requested a comprehensive study on the subject of Arab Gulf families and their increasing use of women from India and South East Asia to take care of their children. This matter is troubling the ministers. The Ministers of the Gulf Cooperation Council met in Masqat to discuss the threat of the foreign nannies. The ministers stated that children who are raised by foreign nannies do not know how to speak Arabic well. Furthermore, they learn customs which do not conform to the national traditions.

There are no comprehensive statistics in the Gulf [concerning this matter]. However, in Bahrain, there were 13,000 nannies in '82. This is a rate of one per every two or three families, keeping in mind that Bahrain is the least rich among the Gulf countries. Its population is 360,000 inhabitants including immigrants and the unmarried.

Yesterday the Bahraini newspaper 'Akhbar Al-Khalij' denounced this trend which [began to] spread ten years ago. The [original] intention of the people then was to keep nannies to cook, clean house and raise the children. Later, this practice became a basic element in the structure of the society.

All the Gulf newspapers constantly report on accidents that happen to children because of the lack of experience of those girls and women who were originally from rural areas in Asia, and especially from Sri Lanka. In most cases the government sentenced them to imprisonment or expelled them from the country because of their shameful behavior with other immigrants of the same nationality. [Such behavior] is not a good example for families.

In '81, a Gulf newspaper called for a halt to granting work permits to those foreign ladies who would have a bad influence on the children. The Bahraini authorities announced on Monday that it was putting a stop to [granting] work permits. Currently there is a campaign against illegal residence in the country by workers who have fled from their sponsoring employers.

The Ministry of Planning of the United Arab Emirates found out from a study that there are between 2.5 and 3 million persons who were expelled from their countries and who are working in the Gulf area. This amounts to 90% of the labor force in the Emirates and 40% in Saudi Arabia and Bahrain.

At the end of their meeting in Masqat yesterday, the Ministers of Labor and Social Affairs of the Arab Gulf countries emphasized the importance of the study on the effect of foreign nannies on the Arab family in the Gulf region.

The Ministers authorized the Follow-up Office [to conduct] a comprehensive study on this subject based on the studies to be conducted by each country. The Office should present all the results of these studies during the next meeting of the Ministers of Labor and the Social Affairs Council.

Selection Twelve

The Problem of the Lack of Vocational Guidance

Folks, I think that the education offered by a society to its people is to be considered a great economic treasure, and that the society will reap its fruits after [a period of] constructive guidance, training and education. In fact, the need for academic education as well as vocational education is very crucial.

Society needs the [working] hands (lit., wrist) of its people in order to be built properly. We have to raise vigilant generations who are willing to learn trades and careers in industry such as, automotive mechanics, automotive electricity, carpentry, smithery, construction [work], brick laying, plumbing, and other trades, all of which are impossible for us to do without in our normal life.

It is better that we start planting in the minds of school children at an early age the idea of teaching trades and having respect for them. It is preferable to have vocational workshops in the schools to teach the basic principles of some industrial careers. This idea should be started in the upper elementary grades and continued throughout high school. These subjects must be graded just like other subjects. This would make the students interested in such skills.

The school's vocational program would help the administration and the students as well to sort out their inclinations, desires and aptitudes/abilities. Later [the administration] would guide the student according to his ability. At the end of the program, there would be a number of students who would choose a trade and love to work in it. These students should be enrolled in career centers [since] they would have the proper vocational guidance at once. [Having] this program begun at an early age would produce great results in the future.

Many people look at trades and careers in industry as having little value. They think that anyone who goes in that direction is a failure in the academic field. This is not true because learning a trade is an important matter in the progress and growth of the society. We should acquire these trades which we are in need of at all times. These students are the youth of the future who will lead the society to a better [life].

Besides educating and teaching, it is also the school's duty to prepare students who are self-confident in the use of their expertise and skills. It should also discover their aptitudes and gifts and guide them in the right [direction], especially the students who have the ability for technical work, such as drawing and other skills. This would enable the citizen to feel that the school has a great role in building the society both economically and industrially.

Therefore, we are in need of careers in industry as well as other vocations. The goal of this program is [to strive] for the benefit of all members of the society and the well-being of everyone.

Selection Thirteen

Riyadh Broadcasting [Network] Prepares a Program for Teaching the Arabic Language

The Kingdom (may you have a long life) is concerned about the well-being of every Saudi citizen. So we see social and educational progress in every region of Saudi Arabia. As you have read in the previous lessons, the Kingdom has improved incredibly the life style of the Saudi citizen. This progress is not just for the Saudis, but also for all the foreigners living in our country.

As you may know, most of the labor force in Saudi Arabia are foreigners and they do not speak Arabic. Therefore, we see that the Kingdom is concerned about teaching the Arabic language to those workers.

Currently, Riyadh's broadcasting network, with the cooperation of the Arabic Language Institute at the Islamic University of Muhammad Ben Saud, is preparing lessons for teaching the Arabic language by means of TV broadcasts. These lessons were written especially for teaching Arabic to non-Arabs. The Arabic Language Institute is preparing this program because it is a part of its major project, which is the spreading the Arabic language, the language of our true religion, throughout the world. The program includes elementary books and other Arabic books which are written entirely within the framework of Islamic culture. There are [also] other books written in the language of daily life.

On the other hand, the Institute has developed a number of dictionaries in order to make learning the language easier for those who are non-speakers, and are interested in learning it. For instance, there is an A.B.C Arabic dictionary, with colored pictures to indicate the meanings [of words], which appeared in the series published by the Institute for teaching the Arabic language to non-natives (lit., not to its sons). The Institute is to publish another dictionary [using] the same previous words arranged according to subject matter. For example, everything about food will be under one heading. These dictionaries are to be designed on the basis of analytical studies of [previous] experiments and the available expertise in this field, whether in the Arabic language or in other languages.

Selection Fourteen

Preparing a Workshop in Adult Education to Wipe Out Illiteracy in the Dar'iyyah Region

His Excellency the Minister of Education has approved the preparation of a training workshop on the subject of adult education in order to wipe out illiteracy. [This preparation is to be done] at the Center for Training and

Applied Scientific Research in Dar'iyyah. The General Administration of the Adult Education Department in Riyadh Province is organizing this workshop. The specific conditions for joining this workshop are:

1. The participant must be a teacher at the elementary level.
2. He must have three years experience (lit., spent three years) in teaching.
3. His professional evaluation for the last two years must not be less than good
4. He must not have attended other workshops such as this.

On the other hand, the Director of Education has notified all schools to expedite the sending of the names of all those who are interested in participating in this workshop. They must finish filling out all the necessary information concerning this matter because the last date (lit., appointment) for accepting the nominees' applications is 11-6-1404 A. H.

Selection Fifteen

My Grandmother, May God Have Mercy on Her

Once I wanted to keep up with those [associates] who leave their work; particularly those who just go and leave God's people behind waiting until they come back. So I went to my supervisor and asked him to give me a five-day vacation. My excuse was that my grandmother was taken away to the One who has in His hand dominion over the heavens and the earth. He was understanding of my situation, God bless him (for me). He granted me twenty days so that I could take care of the old lady's business. He said to me, "May God reward you greatly my son. All of us are going to walk this road. Do not forget to give alms. I hope you will be a good fellow." But as the time went by, I forgot the story about my late grandmother. Once again I went back to my supervisor just like an innocent child. I asked him for a five-day vacation. My excuse was that my grandmother was taken to her maker, may He be praised and exalted! Suddenly he lifted his head up from the papers which were in front of him and said to me with surprise, "Praise be to God who revives the dead bones. But my son, I remember that your grandmother died ten months ago. Did she rise up from the grave? Anyway, take a five-day rest and don't ever do this again."

Selection Sixteen

The Bengali Servant Who Kidnapped the Son of the Family That Had Been Generous to Him

Part One

When a person is stripped of his humanity, even the animals are ashamed of his actions. Last Friday, the Ayn police in the United Arab Emirates arrested a Bengali criminal who had kidnapped an Omani baby

named Sa'eed Jum'a Shami who was less than two years old. They found the baby's body buried near the New Hajar area. That is how they exposed a crime that deeply shocked the citizens of the entire Gulf area. [The disclosure of this crime] ended the torture of the parents of the kidnapped baby.

The details of the crime are as follows. The incident began on April 25, 82. A friend of the family brought a Bengali person to work as a cook for Mr. Jum'a Shami. This family accepted [the Bengali], sheltered him, clothed him and paid him a good salary. The family's trust in him grew stronger when they saw him praying at the designated prayer times.

The cook requested a salary increase, taking advantage of the goodness of the family. During the holy month of Ramadan, the family noticed that he was praying and fasting, so they increased his salary by 200 dirhams. However, the cook's greed had blinded him and made him forget all human values. He insisted on another increase [again]. He threatened the family with resignation if they did not comply with his request.

When Mr. Jum'a did not respond to his request, the cook gathered his belongings and asked to leave. The baby's father felt sorry for him and gave him all his rightful pay with some increase. Three or four weeks later the cook came back to the family and asked them to give him a job on their farm as a gardner. The father's heart was full of compassion for him and he decided to give him back his first job as a cook. He continued to deceive the family and showed them how well-mannered he could be. The family decided not to turn down any of his requests because their baby had become very attached to the cook.

Selection Sixteen . . . continued

The Bengali Servant Who Kidnapped the Son of the Family That Had Been Generous to Him

Part Two

Three days before the Day of Immolation/Greater Bairam, the cook came and asked Mr. Jum'a to let him spend the holiday with his friends in Dhuby. He said to them, "If I do not come back, consider that I have quit my job." He asked for his salary. Mr. Jum'a gave him the money plus a hundred dirham more, a bonus for the holiday. The next day in the afternoon the cook took the baby out as usual, and then he disappeared.

He did not come home at sunset. The family became very worried and afraid, especially the baby's mother who started looking for them in every place the cook might have gone to. When they failed to find them, the baby's father went to the police station and notified them about the incident. Since then, all [kinds] of search operations for the kidnapper began.

Four months went by. The mother went on a hunger strike (lit., abstained from eating) until her son would come back. She had a nervous breakdown as a result of this shock. The father ended up with two tragedies, his wife on the one hand and his missing baby on the other. The husband did not leave out a single specialist doctor but that he took his wife to him for treatment. But she used to refuse and scream night and day, "My son Sa'eed! O my son! I want my son!"

After that long period of time, the father became frantic and he [even] offered a big monetary reward to anyone who would lead him to his son. Many months went by without any lead (lit., news) [to finding his son]. He lost sleep (lit., the sleep flew away from his eyes). However, he never lost hope, and he continued to look for his son everywhere. But [the search] was in vain. The police interrogated many of the suspect's friends and those who saw him after he had disappeared. The police sent teams of undercover/secret police to all parts of the Emirates. They watched the mail boxes and the places which the kidnapper might often go to.

On Friday, January seventh, the police arrested the kidnapper and began the investigation. The criminal tried to trick them by playing a new role, but he did not succeed at all. When he was confronted with all the evidence, he collapsed and confessed. He took the police to the place where he had buried the baby. They found the baby's body buried in a hole 80 centimeters deep, and it was covered with sand.

The frightening thing about this mind-boggling tragedy is that the criminal admitted his strong love for the baby. That was the reason why he kidnapped the baby and kept him in order to raise him. The baby stayed with him for twenty-five days. Later, he got sick and started coughing. The criminal was afraid to take him to the hospital or to any clinic, for then his crime would be discovered. Twenty-six days after he became sick, the baby died. The criminal took him and buried him in a place about five kilometers away from his residence. Later he fled to another area where he stayed with his friend until he was arrested.

Selection Seventeen

The Ministry of Commerce Takes Strict Measures Against a Fictitious Wholesale Company

The Ministry of Commerce has taken strict measures against a fictitious Saudi wholesale (lit., distribution) company which is a joint-stock corporation [in the process of] being established. This company had sent invitations to some citizens through the mail boxes. The fictitious company has indicated that its headquarters is in Jiddah, its capital is a hundred million riyals, and that the share value is ten thousand riyals. The company [has also indicated] that the capital will be used for imports and wholesale distribution of all [sorts] of goods. Furthermore, with the help of Mr. So-and-So, the owner of

such and such a company in Jiddah, this corporation was to open wholesale branches in all the cities of the Kingdom.

After the necessary investigation in regard to this matter, the owner of this corporation stated that the idea of establishing this company occurred [to him] two years ago. He [then] asked one of the officials of his establishment to study the subject and to write up the basic requirements (lit., elements) for starting this project. However, when the official presented the documentation of his study, which involved invitations to citizens, the owner of the corporation consulted with his assistants and they decided to give up the idea of establishing the company. Later they destroyed all the aforementioned documents. He [went on] to say that everything the local newspapers had published about this company was mere allegations by someone [who was] against him. He confessed to officials from the Ministry of Commerce that his establishment had not received any amount [of money] from any citizen for buying shares in this company.

Based on all these investigations, the Ministry of Commerce issued the following statement concerning the fictitious company [called] "the Saudi Wholesale Company."

The Ministry would like to make it clear that this company is not chartered to be established in the Kingdom. No one of the persons concerned has submitted an application for a permit or has even given its name for registration. This [whole thing] is considered to be the marketing of banknotes for the benefit of a company that does not exist and is not chartered. This is against corporation law and the regulations which govern these matters. The Ministry wants to make it clear that the law does not allow any corporation or individual to establish any company, nor to accept shareholding [funds] until after the Ministry's approval.

The Ministry is warning all citizens of the danger/risks of investing their money in companies, whether Saudi or foreign, which are not chartered to operate in the Kingdom.

Selection Eighteen

Speeding and Reckless [Driving]

What is wrong, driver? You are racing with the speed of an arrow. Are you in a hurry or afraid that your livelihood will fly away? Your livelihood will stay in place even if you go after it on foot. It is not for anyone other than you, no matter how slowly you walk. Obey the rules, take care of yourself and the others. The police intend good by their regulations. See what has happened to others, wake up, don't fall asleep. Do not expect to have any warning from what you are doing. I am afraid it will be too late after you have made a mistake. Neither a guide nor a counselor will help you

then. O God! Who has followed His day by darkness. Many have died just because of one. You cannot control the circumstances once death has come. This is the creator's law which one cannot escape. Even if your property is destroyed and gone, this is of little importance if you remain unharmed. He who is reckless may harm others, even if he escapes injury himself. Even though he escaped injury before, this does not mean he will do so later. Your motorcar is under your control. It never disobeys the foot even if it throws you out. It never feels what is going on. There is no more to it than to be taken to the station junkyard. But you, poor one, on to your eternity you go. Now I have finished saying what I have in mind. Farewell, I hope what I have said will do some good.

Selection Nineteen

How a PhD in Literature Became an Obstetrician

My friend Dr. Ahmad, is a professor of history at a Canadian university. He went to visit one [member] of his family in a remote town in an Arab country. Many of the family members, relatives and neighbors came to congratulate him on his safe [journey]. All of them said to him, "Welcome, welcome doctor." The people of the village thought that he was a physician, a doctor for human beings and that he specialized in obstetrics. Now the doctor is going to tell us about an incident that happened to him in that village.

One night, after I had gone to sleep, I heard very strong knocking on the door of [my] room. I woke up annoyed and frightened. I said, "I hope there is nothing wrong, friends. What is the matter?" A lot of people along with the family [I was staying with] were begging me and saying, "We beg you doctor! Please hurry!"

- I hope everything is all right! I hope there is nothing wrong!
- The woman in the house...
- Which woman?
- My wife!
- What do I have to do with your wife?
- She is giving birth.
- I shouted, "She is giving birth? What do I have to do with it?"
- The midwife is not available, and she is having a lot of difficulty in her labor...I beg you!
- I then said, "Please, please understand me!"
- Hurry! Hurry!! We are not going to understand!
- I am a doctor of history!

- [A doctor] of history, geography... it does not matter!

And before I finished my objection, they carried me to a nearby house from which the screaming was coming. I saw around me men and women shouting and saying, "Save her! Doctor, save her before she dies."

I pretended that I was feeling her pulse, and checking her temperature with my hand. Then I said in a loud voice, "Is there a car here?" They said, "Mr. So-and-So has one. His house is about a fifteen-minute walk." "All right, follow me!"

They followed me to the house of the owner of the car. They woke him up. We drove very fast (lit., it flew us) to where the lady was. They rushed her (lit., carried her and raced the wind) to the city while she was almost on the brink of death. While in the hospital, I followed them saying, "Don't worry, I myself will supervise the delivery (operation)."

Everything went fine and the voice of the newborn filled the place (lit., roared) to inform us of its arrival. At this point, all the people were quiet and they just thanked the real obstetrician who had saved the woman's life. Then they began cursing me and said, "Leave history alone... we have lived long enough to see that there are doctors for history and geography."

Selection Twenty

A Funny Social Satire

I have a friend named Matlaq whom you all know. Every time my friend drives (lit., rides) his car, it occurs to me to call a tow truck to come and to tow him away. Once Matlaq came to me. He was very afraid. When I saw him, I said to myself, "May [God] protect me from his evil. God knows what the problem is. Today is my day." When he arrived, I said to him, "Just name it! What do you want?" He said, "I want a cow." I said to him, "What did you say? You want a cow? You are pushing me [into getting] a cow?" He said to me, "Yes, I want a cow. I want you to find me a cow to lick my head like the bald man whose picture with a cow the agencies published two days ago. This is the treatment for baldness. I (your brother) am about to be bald (lit., am having a baldness project), and I would like to arrange for a treatment before it becomes a problem." I was confused. I tried to make my friend understand that I did not know if there was a cow market. I did not know who had a cow and who might sell it to us, or might lend it to us so that it would have the honor of licking my friend Matlaq's bald head (lit., baldness), [a head] which, when one sees, one thinks that it is a slippery slope in Ta'if. So in order to gain his approval, I tried to convince him of my lack of knowledge about breeds of cows. I began looking for a cow just as you look for the truth during a sale. I suggested to my friend that we bring him a goat of the kind that in a certain neighborhood enters your house if you open your

door. And if finding a goat is hard, we may look for an ox of the kind that does not know what traffic lights are [for].

My friend Matlaq was not convinced by either suggestion (lit., neither by this nor by that). His only concern was the business of his baldness. So I said to him, "What do you think about our looking for a cat so that it would make your bald head shine until the hair grows on it, just as traffic signs spring up on sidewalks where there is no need for most of them." But my friend did not accept all these suggestions. He said that if he carried out all these suggestions, then his bald head would be a target for the experiments of those who gossip and those who do not (lit., the long and short tongues of God's creatures). Then he would have a psychological complex. Wherever he was going or coming he would always be imagining that there was a tongue over his head. Although he refused all my suggestions, I did not despair as you despair in trying to know the secret of the high cost of dowries in our country. It seems that the brain of my friend is stubborn and he does not want anything other than a cow's tongue. So I suggested that if he finds a cow and I am not there, that first of all he should wipe his head with butter that is not adulterated just like the butter sold in the market (lit., as is usual at the shops of those who sell it).

Selection Twenty-One

The Islamic Watch and Its Virtues

This is an Interview with the Inventor of the Islamic Watch, a doctor of engineering, Ibrahim Salih.

- Q. *How did the idea of this invention come about, and how did you start implementing it?*
- A. First, I am a Muslim, and I am honored by serving Islam. I have had several previous inventions. The times for prayer and the direction towards the "qibla" have been a problem for Muslims in Europe. [Because of this] the idea of the watch occurred to my mind, and I started constructing it in 1977. This idea was realized after seven hard years of research and experiments. But thank God that the patent on this unique invention was obtained (completed) in Switzerland, England, Japan, Hong Kong, Singapore and in many of the industrial nations.
- Q. *What are the benefits and the characteristics of this invention?*
- A. This watch (may you live long) is easy to use. The common person can use it without [the need of] any reference [to another source]. The wristwatch is programmed [to last] a hundred years. Its memory contains [the names of] 114 nations arranged alphabetically. Once you press on one button, it gives you on its screen the names of the countries. Then you choose the country you want. It also gives you automatically the Hegira and the solar dates, the prayer time and the

right direction towards the Holy Ka'aba. Furthermore, it gives the geographical location of [that particular] place. At the same time it shows you the local time, day, month, and year in both the solar and lunar calendars. This watch (may God guide you) has other benefits for people such as pilots, sailors, and astronauts. It has important information for the military and for businessmen while they are traveling.

- Q. *Tell us about some of the problems and difficulties you have encountered while designing and making this watch?*
- A. First, in 1981 I made a battery-operated office clock with the [same] specifications for office use. After my experiment was successful [I was then encouraged] to begin the project of designing a wristwatch. The making [of this watch] was much more difficult than the office clock from the point of view of designing a 1.5 volt battery-operated computer which practically did not need any significant [amount of] energy, and yet had to contain all of these complicated mathematical and astronomical computations. The problem was in reducing the size [of the computer]. Thank God I succeeded in designing the computer, and the making of the watch was completed two years later.
- Q. *Are you afraid that competing companies will imitate this invention?*
- A. There have been several attempts at imitation. But probably it will take them two to three years to get the secrets of this advanced technology. In spite of everything, we are taking [the necessary] measures to guarantee the protection of this Muslim invention.
- Q. *What is your ambition in life?*
- A. I pray that God will always lead us to the good. I [also] wish that the Nation of Islam will be united and be of one mind (lit., one heart) and join hands (lit., be one hand) in spreading the true religion.

Selection Twenty-Two

Important Instructions for Gulf Vacationers

The Department of Information of the Secretariat General of the Gulf Cooperation Council has prepared instructions for Gulf people vacationing in Europe and in other countries. Every person who wishes to take a summer vacation should know the laws of the countries he wishes to travel to. Lately, the Secretariat General has published instructions for the Gulf resident [to the Secretariat General has published instructions for the Gulf resident [to use] while he travels outside the [Council] member countries, especially in European countries. We hope that by publishing these instructions, we will enable the citizen [of the Gulf] to benefit from them. [We also hope] that he will follow them so that he may spend a summer vacation free from the problems and worries which otherwise he may be exposed to (God forbid). That is why we expect the honorable Gulf citizen to take into consideration the following matters:

- Going from the airport, do not ride in any car except in regular taxicabs which are distinguished by their colors and shapes.
- Every [vacationing] citizen must declare the jewelry and the money he has, or else this may be confiscated because there are many differences between European custom regulations and those of the Gulf.
- Obtain visas to enter foreign countries from the country one comes from.
- Upon arrival [in any country], the traveler must check with [his] Consulate for the registration of his trip and his address.
- One must not carry a large amount of money or gold, and one must not keep it where he is staying.
- Deposit the passport, the airplane ticket, and jewelry in a bank or in a safety deposit box at the hotel where one is staying. It is preferable to make a copy of the passport.
- Withdrawing money as is needed. If there is a need for withdrawing a large sum of money, you must ask the bank to provide the money at the place you want it.
- Do not open the main gates of the building to a stranger.
- It is preferable not to take children to shopping centers.
- Keep the shopping bag with the receipt because it is the only proof of payment of the price of the goods.
- It is necessary to pay for an item (the goods) in its specific department, and it should not be carried to other departments because that could be considered shoplifting.
- Do not examine the goods outside the store unless you ask for the salesman's permission. The salesman himself should take it outside.
- The bags of purchased goods from other stores should not be left unattended.
- Do not accept any services offered by strangers.
- While trying on clothes or shoes, do not leave handbags on floors or chairs to expose them to theft.
- It is preferable to open an account in Arab banks in France. It is [also] preferable to use [credit] cards and travelers checks.
- Do not wear extravagant jewelry which may expose a person [wearing it] to danger.
- Read the menu before ordering. Make sure to check the prices when you pay, and add the tip to the bill.
- Ask the hotel staff to sign every bill on behalf of the vacationer and his family members. Check the bills carefully before leaving.
- Since traffic regulations are different in some countries, we emphasize paying close attention to the children and the elderly crossing the streets to prevent painful accidents.

Selection Twenty-Three

My Annoying Friend

I have a friend who is impossible to please. His judgement of people is based on standards which no critic has used before. Neither a fool nor a wise person would even think of them. Every time he sees me coming, he starts his attack on journalism and on journalists, on authors and on educated people. I tried to convince him that I am not an important person nor a chief journalist, and that I am not a consultant either. Nevertheless, all this reasoning was not of any help.

Once I tried to gain his friendship and his sympathy, so I chose four books. All the critics said that they were important and valuable. I gave these books to my friend as a small gift and as a token of truce so that I might have rest from his fiery tongue (lit., and be safe from his rockets and fires). Then my responsibility to journalism and to journalists would come to an end.

My friend took the books. In a sarcastic way, he tossed them from one hand (lit., palm) to the other. I thought he was checking their weight. He did not pay attention to their titles, and he did not even bother to look at their table of contents. But he pursed his lips and frowned (lit., arched his eyebrow) and said, "I will give you my opinion tomorrow."

I was convinced that whatever the subject matter of these books was, one would need several days to read them. But I bought today at the price of tomorrow. I spared myself today, and I let tomorrow take care of itself (lit., let tomorrow be whatever it may be).

Tomorrow came. My friend came carrying the four books. He accused me of lack of taste, and [said] that my knowledge/education was superficial. He started anew (the record) about journalism and journalists. He referred to the silliness of those who wrote the books, (whoever they were).

Now, I confess that I doubt my previous judgement of the personality of this man. I was confused [about him], I wondered, "Is he a conceited educated person, or an ignorant person pretending to be learned?" In order to give myself and others a break, I decided to invite him to a writing [contest]. A few days later he came back carrying his pitiful (lit., orphaned) article. He made copies of it because he was afraid that it might get lost, or that I might neglect it, God forbid. It was [bad] enough that the title of the article was "Who is More Courageous, Abu Zayd or Antara." That was why I decided to be more courageous than both of them, and I wrote my complete story about him. Maybe the reading of this story will be of help as a source of inspiration for a learned person who is pretending to be ignorant or an ignorant pretending to be learned. May God help him who is plagued by a friend like mine.

The Strangest Drug Stories in the Kingdom

A Saudi newspaper has published some strange stories about the drug problem in the Kingdom. One story was about a driver who killed thirty pilgrims. A second story was about a person who caused the burning of a bride and groom and their relatives on the wedding night. A third story was about a man who raped his daughter, and who was [later] given the death sentence. The fourth story was about a man who put drugs in wine glasses and killed his friends and partners at a party.

All of these stories are not fables out of [some] folk tales, nor are they some of grandmother's stories that she tells her grandson to lull him to sleep. These are true pictures of the tragedies which resulted from spreading the use of drugs among some groups of people in our society, a society which has lived for a period of time free of this deadly poison.

Major General Muhammad is going to answer all the questions about the drug problem in the Kingdom. He has given us a chance to interview a number of prisoners on drug charges [incurred] under a variety of circumstances. Some of them were smugglers, some were pushers and some were users and middlemen. We are going to present this case to the public. We hope that by these efforts we will inform the public about the dangerous results and the harm caused by being involved in drugs.

Your Excellency, Major General, how could drugs possibly spread like that in spite of the strong emphasis on closing the Kingdom's seaports, land[routes], and airports against (lit., in the faces of) the smugglers?

First, I am very proud of all the efforts of the customs officers and of the border defense forces to strictly stop smuggling operations. However, drug [smuggling] is an organized crime, and those who are engaged in it play numerous roles which are changing constantly. As the proverb says "Necessity is the mother of invention," so we see the smuggling gangs using all sorts of techniques and methods which enable them to smuggle (lit., enter) this poison into the kingdom.

Now, let me talk about the [different] kinds of people who are involved in drugs and about their severe punishments.

1. The supplier is the one who uses his intelligence and money to finance the smuggling operation. He uses all sorts of attractive devices in order to achieve his material goals. The supplier is considered the "head of the snake."
2. The smuggler is the person who is in charge of transporting and smuggling the drugs into the region. This one is considered the "bridge of evil." The penalty for these two [the supplier and the

smuggler] is fifteen years in prison and a 10,000 riyal fine, along with the punishment of lashing.

3. The smuggler's partner is the person who helps smugglers and cooperates with them in smuggling operations. The penalty for this person is seven years in prison and a discharge from the service if he is a [government] employee.
4. The giver is the enemy friend who seduces his friends in order to induce them to use the deadly poison. He gives them drugs without charge. This one is considered the "evil companion," and he is considered more dangerous than the pusher. The penalty for the giver is five years in prison and a 10,000 riyal fine along with the punishment of lashing.
5. The pusher plays the role of the dealer and the distributor of this poison. He is considered the evil (lit., destructive) financier. He is given the same penalty as that of the giver.
6. The user is the only target of the smuggling operations and often he is a sick or a deluded person. The user will be jailed for two years along with a punishment of lashing decided upon by the judge.

Let me say that His Royal Highness, the Deputy Minister of the Interior, has ordered an exposé of smugglers and pushers by having their pictures published in the local newspapers and by imposing the punishment of a lashing to be executed openly in public places so that they will be a lesson to everyone who may think of this criminal act.

Selection Twenty-Five

An Interview With a Drug Dealer

- What is your name?
- Salih.
- What is your nationality?
- Yemeni.
- What are the reasons for your arrest?
- He spoke in a voice choked with expressions of sadness. There is no power and no strength save in God. They had arrested me because I was selling amphetamine pills. In fact, I did something wrong. I hurt [other] people and myself. Talking about it now is useless, but let me tell you that I regret what I have done. I am coming back to God to ask for His goodness and mercy.
- Did you know that these pills were forbidden and that there were strict penalties for its marketing?
- Yes, I was aware of that, but the devil and my evil friends deceived me, and made me forget the harsh penalty.
- What made you sell the pills?

- Nothing at all except monetary gain.
- How much did you buy the pill for and how much did you sell it for?
- I used to buy a box for 100 riyals, and sell it for 150 riyals.
- Therefore, your profit was 50 riyals per box.
- Yes, but believe me, unlawful gain disappears before one benefits from it. Before one knows it, these gains go and along with them goes my salary which I get from the company I work at. When lawful gain is mixed with the unlawful, both are spent on bad things.
- When did you start selling these pills, and did you use them?
- I sold them for a month before they arrested me, but I did not use them because they are harmful to the health and the mind.
- Since you know that they are harmful to the health and mind, why did you sell them?
- I have told you that the devil deceived me, and that I regret what I have done.
- Who are the people you used to sell the drugs to?
- Most of my clients were drivers of large trucks and tractors.
- How did the idea of selling drugs occur you?
- I had met a person who was working in this losing business, and I was attracted by his words.
- Did you tell the Drug Enforcement Administration about your friend?
- Yes I did, and they are still looking for him.
- Did you tell them about your clients also?
- Yes, I have told the Administration about them.
- Would you like to say anything else?
- Yes, I would like to say that I deeply regret [what I have done], and I have turned to God. I advise my Muslim brothers, especially my Yemeni brothers who have left their country and (immigrated and) come to the Kingdom to earn an honest livelihood, to stay away from selling these pills, and from any unlawful gain. Because if they do this, their end will be just like mine and then regret will be useless.

Selection Twenty-Six

An Interview with a Studio Owner Who Uses Drugs

- May I have your name please?
- My first name is Abdulla. I do not think there is a need to know my full name.
- What is the reason for your arrest, (brother)?
- I was involved in using amphetamines.
- How did you fall into this trap?

- At the beginning one of my evil friends (and how numerous they are) tricked me into using amphetamines.
- Were you addicted to amphetamines?
- Yes.
- Since when?
- A month before my arrest.
- What kind of a job did you have which made it necessary for you to use amphetamines?
- I have a photography studio. I often had to stay up late.
- Since you were an addict, you must have suffered from some symptoms because you have stopped taking the drug. Is that true?
- At first I felt very severe pain and tightness. I was depressed and nervous for the first two days of my arrest. However, my health started to improve after I had started the treatment.
- Did the drug affect your dealing with [other] people?
- Yes, when I took the pills, I became very nervous, I mean edgy. Anything used to upset me. I felt that I had to fight anyone who provoked me.
- Did you ever have a car accident because of the drug?
- No, thank God. I used to avoid driving a car whenever I took the pills.
- How do you feel now after being arrested and put in this place?
- I feel that I have sinned against myself, my family and my children. I became aware of the dirty pit which my evil friends (may God not grant them success) have led me into. Now I am turning in repentance to God to whom be ascribed perfection and majesty, asking for His pardon and forgiveness.
- How much did you spend on the drug?
- I used to spend around 300 riyals daily.
- Were you aware of the penalty for using drugs?
- I knew that there was some penalty, but I did not know that it was like this.
- How do you like the care you are receiving in this prison?
- The care is good and life here is good [also]. The most important thing of all is what we are learning from a religious awakening and from having group prayer. We benefit from the sermons and from reading good books which are available in the prison library.

Selection Twenty-Seven

General Modernization Boom in the Kingdom

You are asking me about progress in the Kingdom. Frankly, I do not know where to start. The Kingdom (may God prolong your life) is now living in a period of general progress and great achievements in every area of growth and development. You see that the Kingdom has progressed greatly

in record time, not more than ten years. In fact, I can say that we have made accomplishments and [carried out] projects which other countries could not achieve in a hundred years. The Kingdom has advanced greatly. Without any doubt, these past ten years were a challenge to our strong government. But thank God that, under the leadership of our King, the Kingdom was able to accomplish the goals of this general period of growth. So you find huge accomplishments in every field: industrial, agricultural, educational, medical, social and in the infrastructure.

We must not forget that the Kingdom has made a great effort in improving the well-being (personality) of the Saudi citizen before anything else. We can say that those efforts go hand in hand with efforts for growth and development. The Kingdom has prepared an educated generation. So we see that the government has established thousands of schools, hundreds of institutes, and seven large universities with tens of colleges.

At the time being, there are more than two million male and female students in elementary schools, junior high schools, high schools and universities. There are schools in the villages and in all the rural areas. With respect to hospitals, there are modern hospitals and other services which the government provides for the Saudi citizen for his happiness, comfort and leisure. We see that the Saudi youths have earned high degrees in education whether in the Kingdom or through special programs abroad. Currently they have great responsibilities in schools, factories and farms.

We feel very proud when King Faysal University in the Eastern Province celebrates the graduation of a number of our youth who have specialized in medicine. They have proved by their credentials and abilities that they are not any less than those who have graduated from the universities of the developed countries.

Selection Twenty-Eight

Marriage Part One

My mother came and said to me, "I have found you a bride, and as a matter of fact, I like her." She brought up the subject to me. Frankly speaking, I did not have any objection because I felt that I could take on this responsibility. I said to my parents, "Go ahead and ask for her hand, discuss this subject and tell me what happens." Our custom is that the [man's] parents go and ask the girl's parents for her hand. They tell her parents about their son, that he works at such and such a place, and the nature of his job. [They tell them] everything about him. Later, they say, "We would like to betroth your daughter to our son." Of course, the answer will be either that they approve or they refuse.

Anyway, my mother came back to me and told me that they had agreed. Naturally she told me who the girl was, her family, and whose daughter [she is]. She described her to me very precisely. I wanted to see the girl very badly, and this is very difficult in our culture. In one way or another I did see her, but it was very important that she did not know about it. Most people in Saudi Arabia are still very conservative, and they do not like the husband to see the girl before the marriage. I saw her, and I really liked her. I gave my mother my word that I approved of the girl. At this time the mother's role is over (lit., she lifts her hand from the subject), and the father takes over.

My mother informed [the girl's family] that if God is willing, my father would go and ask for the girl's hand. My father went and talked with the girl's father, and both of them agreed. Of course they read the opening chapter of the Qur'an, which is considered in our culture to be the initial approval of marriage. After this, you are given some time to make yourself ready. You have to bring the rings at the time of the engagement party, a ring for the bride and a ring for the groom. It is customary that the rings be of (white) platinum, not yellow gold, because that is against our religion. The man's ring in particular should be (white) platinum. The girl's ring does not matter. There are other things that you should bring. You prepare a cart for a collection of perfumes, and at the time you bring cosmetics (for the face), nail polish and incense, many kinds of incense, frankincense, gum, cardamum, and rock candy. [You bring] things like these. You fix a cart decorated with all these things and you go and present them [to the bride].

There is a certain period of time between the time they ask for the girl's hand and the engagement party. When it is time for the engagement, the parents get in touch with the bride's family and they say to them, "We have set a date for the engagement," for instance, next week. The grooms family will invite [others] and there will be a celebration. The groom will go to put the ring on the bride's hand. The ring should be on the right hand during the engagement. There is also a period of time between the engagement and the wedding, so that the bride and groom can get acquainted with each other. For example, during this period the man may find out that the girl's manners are not good, or her way of dealing with others is not ideal. Maybe she is not as educated as he wants her to be. Likewise, she may find out that he is very different. Maybe she would not want him (lit., you). Maybe he is short or fat. During this period, they get to know each other. At any rate, she may see all of his good traits or his bad habits, but there will be no criticism. He tries to change a few things in her, and at the same time, she changes a few things in him.

Marriage

Part Two

During the engagement, she tries to find out every little thing about him as a husband. She must know his favorite food, clothes, [for example] how he likes to dress, whether he likes to go out a lot or not at all. Do his friends visit him often, or does he visit them a lot. Does he like children? How does he react when he is angry? There must be something that makes a person angry, and she likes to know how he reacts so that she can avoid such things. In our culture, the wife usually is very careful not to let her husband get angry. Therefore, during this period each one studies the other. If the girl suits him, he sets the wedding date, and if she does not [he divorces her]. Up until now they do not have any physical relationship with each other. There is nothing between them, they just sit and talk, and respect each other; nothing more than just a normal conversation. They do not have any intimate contact with each other, although she is legally his wife. At the engagement party the clergyman comes and officiates at the wedding according to the law of God and His Prophet. The minute the groom comes in and sees her on the day of the engagement, she legally becomes his wife.

When the clergyman arrives, the fathers of the bride and groom come [also] and sit down. The clergyman asks about the trustees of the bride and groom. Of course, according to our traditions, the fathers are the trustees. The clergyman asks the bride's father if he agrees to marry off his daughter. He tells him, "Yes I have agreed." The clergyman asks, "How much is the dowry?" [The bride's father] will give him an amount, ten thousand, twenty thousand, according to the dowry they have agreed upon. Sometimes [the bride's father] adds some stipulations. For example, [the groom] should not take his daughter abroad, nor should he travel and leave her behind. Probably the father does not want her living far away from his area. After [the bride's father] has finished, the clergyman asks the groom's father if he has the dowry. Sometimes handing over the dowry takes place in front of the clergyman. Often times the clergyman likes to hear [consent] from the bride's mouth, so he says to her, "Do you agree to take this man as your husband?" This is because sometimes some girls are forced to marry their paternal cousins. In our country people still hold on to [old] customs. For example, I have a son and my brother has a daughter, and we have to force our children to marry each other. In the past they used to call this *taslim*, handing over.

We set the place and the time for the wedding. The place should definitely be large because there will be many guests. We invite five or six hundred people, men and women. We must fix whole lambs for the men. We bring in lambs and we slaughter them. As for the women, we fix them a buffet.

On the wedding day, the groom's family goes to get the bride. The groom will be waiting in the wedding hall in order to welcome the guests

who have come to congratulate him. When the bride comes, the tambourine players come along with her. She walks with the groom from the entrance of the women's chamber. They walk very slowly. I mean they barely move their feet [lit., one foot after the other]. They move very slowly. People sing until the bride and groom get to their place. When they sit down, there will be another type of singing, because there is a special song with tambourine playing for the march. Then [the bride and groom] go and sit in the *koosha*. The *koosha* is the place where the women sit. There will be singers and musicians. They sit for half an hour or an hour. The women utter shrill, long drawn-out and trilling sounds, and they sing. Later, the groom takes his bride to his house. Finally, I would like to say that these customs vary from one place to the other, and from one family to the other.

Selection Twenty-Nine

Religion and State

The issue of separation of religion and state is something that does not exist in our country. This is a Western notion which could never be applied in Muslim countries. In our country, religion is the basis of everything. We consider that the Muslim religion has been a way of daily life for every Muslim since the days of the Prophet Muhammad (God bless him and grant him salvation) until this day. Therefore, the way we dress, our food, our occupations, our laws, and our politics, all are linked to religion. The Saudi King considers himself the custodian of the two holy shrines. He is a political and a religious leader at the same time. The constitution of the country is the *Shari'a*, the Holy Qur'an.

Saudi Arabia considers it an honor and a duty to take care of everything that concerns religious issues. Concerning the hajj for example, we see that the government has built huge buildings in the City of Pilgrims, Jiddah. The pilgrims stay there until everything is ready before they start their trip to Holy Mecca. The rulers of the region ask every pilgrim to pay a small fee, just to cover his expenses. In the past, the hajj was the largest source of income for Saudi Arabia, but nowadays [the cost of the hajj] is no more than a small fee. The Kingdom has enough money from its oil to pay for most of the hajj expenses and for the maintenance of the two holy shrines. The government spends its own money in the service of Islam and the Muslims, and in spreading the Qur'an throughout the world.

The Saudi government makes a great effort whether in opening up new roads or in providing transportation for millions of pilgrims. Saudi Arabia buys the most modern equipment to insure the comfort of the pilgrims and to make their noble endeavor easier. The government provides huge numbers of employees, be it doctors, nurses, technicians, policemen and drivers, who work night and day during the hajj. So without these efforts it would be impossible for the hajj [facilities] to accommodate millions of pilgrims. Saudi Arabia considers that it is its duty to provide all these

facilities for the Muslim world in order to comply with this ordinance which God (praise be to Him) has made one of the Pillars of Islam.

In Saudi Arabia (may God prolong your life) religion is the basis of everything in the society. For instance, the government forces you to fast during the month of Ramadan if you do not have a health problem or if you are not traveling, the only reasons which the Qur'an allows. So, you cannot eat, drink and smoke in front of people who are fasting or in public places. The religious police may arrest you. Let me give you another example. Our religion forbids liquor, therefore, drinking is against the law. Saudi Arabia is a Muslim country. It is impossible to separate religion and state. Mecca is the city for Muslims from all over the world. It has the Ka'aba. The Prophet Muhammad was born there, and it was there that the first revelation came down to him, and it was there that the credo of Islam was lifted up. "There is no God but Allah and Muhammad is His messenger." This is our declaration and our credo and our flag. Therefore, we are living according to the law of God and His messenger.

Selection Thirty

The Pilgrimage [to Mecca]

"Here I am in answer to thy call, O God. Here I am, Thou hast no partner. Here I am, all praise and grace and dominion are Thine. Here I am, Thou hast no partner." You will hear millions of pilgrims from all over the world repeating this call as they are entering Holy Mecca.

The pilgrimage to Mecca is one of the Five Pillars of Islam. In the past, pilgrims used to endure a lot of hardships and difficulties to make the pilgrimage. Many of them died on their way to Mecca because of the trip inland, the heat and the thirst. The situation has changed nowadays. Transportation is easy and available, whether by air, sea, or land. You see hundreds of thousands of pilgrims at Jiddah Airport and at its seaport also, all of them awaiting the buses to take them to Mecca. Usually, Jiddah is very crowded during the first days of the month of Zu-Lhijja. About a hundred thousand buses and cars are traveling at the same time in the same direction. The Qur'an does not allow non-Muslims to enter Mecca. There is a police station for passport verification right before Mecca's city limits. Every pilgrim must prove that he is a Muslim in order to obtain a pilgrimage visa. At present there is a special road that non-Muslims must exit on, fourteen miles before the Mecca city limits.

The Saudi government takes care of the pilgrims as soon as they arrive in Saudi Arabia. There is a government agency to guide the pilgrims through all the rites of the pilgrimage. They provide transportation and tents so as to make sure that every pilgrim is performing all the necessary rites for the hajj. All pilgrims enter Mecca wearing the same dress, two seamless pieces of white cloth. This garb is called al-ihram. This is something that shows that

all of them are equal, and that they are in a state of purity as they come to God. When a person is in a state of ihram, he has to abstain from many things, such as sex, quarreling, wearing tailored clothes, cutting/shaving the hair, cutting the nails and other things.

Before entering Mecca everyone must perform the ritual of ablution because this is obligatory before prayer. Ablution at Mecca is something very important because the water is drawn from the Well of Zamzam. As soon as the pilgrims arrive in Mecca, they must go immediately to the Holy Mosque. The Ka'aba is in the middle of the mosque. The Ka'aba is covered with the Kiswa, a black cloth embroidered in gold and silver with verses from the Qur'an. The believer must enter the Ka'aba humbly and reverently while repeating this prayer, "God forgive me my sins and open the gates of thy mercy for me."

The hajj rites inside the Mosque begin with going around the Ka'aba seven times passing behind the Stone of Ismael/the Black Stone, and then running between Safa and Marwa seven times. The run must begin in Safa and end in Marwa. After the run, on the 8th of Zu-Lhijja, the pilgrims must go to Arafat, which is about ten miles from Mecca. They stay there until the next morning. The rite of standing on the plain of Arafat and asking for God's mercy and forgiveness should be performed on the 9th day, early in the morning. Then they must go to Muzdalifa after the evening prayer. While there, each pilgrim must gather 49 stones. The pilgrims go to Mina on the following day. The Day of Immolation is a feast day on the 10th of Zu-Lhijja. While at Mina, they stone Satan. Every day they must cast a specific number of stones. Every pilgrim must offer a sacrifice. He eats half of it and gives the other half to the poor.

At the end, each pilgrim must come back to Mecca in order to circle the [Ka'aba] seven times and also to perform the run seven times, after which the hajj rites are completed. May your pilgrimage be acceptable, your efforts be rewarded, and your sins be forgiven.

Selection Thirty-One

Saudi Arabia Beheads 16 Kuwaitis for Bombings in Mecca

The Saudi authorities publicly beheaded 16 Kuwaitis in Holy Mecca. On July 10th, during the hajj, these criminals had set off bombs in the Grand Mosque. There were more than a million pilgrims inside the Mosque. This is not the first assault on God's Holy Mosque. In 1987 there were violent clashes between thousands of militant Iranian pilgrims and the Saudi Security authorities in which more than 400 pilgrims, most of them Iranians, died. Naturally, Saudi Arabia broke diplomatic relations with Iran after this incident. Later, Saudi Arabia put a limitation on the number of Iranians making the pilgrimage annually. Iran was not pleased with this [action]; therefore, it boycotted the pilgrimage for two years.

On September 21st the Saudi authorities carried out the death sentence on those Kuwaitis. The Saudi government believes that Iran had planned this terrorist act which was committed by Kuwaiti Shiites. Saudi television aired a video-taped confession of one of the men [who was later beheaded]. He said that he and his friends took the explosives from the Iranian Embassy in Kuwait. This man was known as an elementary school teacher. At the same time he was also the leader of a radical Muslim Shiite cell in Kuwait. Until now, we have not heard that Kuwait has made a direct statement concerning these executions. Prince Sheik Jabir Ahmad Sabah was in Baghdad at that time. All Shiite Muslims in Kuwait were very angry because the government had let those pilgrims be detained and prosecuted under Saudi religious law.

Amnesty International, which defends human rights, has expressed concern about the detention of those citizens and about the possibility of [their] being subjected to different sorts of torture. King Fahd spoke with the Kuwaiti Prince and told him that it was impossible to be lenient with anyone who tries to stir up sedition and subversion among the pilgrims in the two holy places.

The French Press Agency reported that there is a group calling themselves the Generation of Arab Anger that claimed that they planted the explosives in Mecca and in Jiddah. The Saudi Interior Minister stated that a group of Kuwaitis had planned the bombing in Kuwait, and that they were [also] trained to use bombs. As one of the criminals said, they wanted to spread terror and fear in the hearts of the pilgrims. They [also] wanted to show that the Kingdom is not able to protect God's Holy Place.

Selection Thirty-Two

Killing of a Saudi Official in Beirut

Muhammad Ali Al-Marzuqi was a contract employee of the Saudi Embassy in Lebanon. His job was to pay the salaries of those who take care of the maintenance of the Embassy. The Kingdom had pulled out all the Embassy diplomats from Lebanon except for him. Mr. Marzuqi lives in West Beirut.

Today Mr. Marzuqi was getting into his car when three gunmen attacked him and shot him with their machine guns. The police said that he died instantly, but his Syrian driver suffered minor wounds. The Islamic Jihad, who are loyal to Iran, claimed that they killed him. They said that the slaying of Marzuqi was in retaliation for Saudi Arabia's beheading of 16 Shiites convicted for the terrorism they perpetrated in Holy Mecca.

The Islamic Jihad sent a statement to the press agency in which they said that Marzuqi was an agent for Saudi intelligence. They threatened to kill

members of the royal family to avenge the government's beheading of the 16 Shiite Kuwaitis, 10 of whom were of Iranian origin. The government beheaded these Shiite brothers because they set off bombs in Holy Mecca during the hajj season. During that attack they called the royal family "the servants of Satan." The Islamic Jihad threatened to kill them wherever they would find them, even in their well-constructed palaces.

The Saudi Foreign Ministry condemned the criminal acts by these cowardly terrorists against Saudi people abroad. The Ministry urged the Lebanese authorities to punish those responsible for these barbaric acts. Their punishment should be very severe for the brutal crime of killing an innocent Saudi citizen.

Selection Thirty-Three

King Faisal Air Academy Graduating a New Group of Pilots

Next Wednesday King Faisal Air Academy will celebrate the graduation of a group of pilot officers and technicians. His Royal Highness, Prince Abdul Rahman Bin Abdul Aziz, Deputy Minister of Defense and Aviation, will host the commencement. His Royal Highness will confer the diplomas, the military ranks and the awards on the graduates. The commanding officer of the academy said that this group includes a number of graduates from the United Arab Emirates, Bahrain, Qatar and the Arab Republic of Yemen. These officers have studied with their Saudi brothers (students). King Faisal Air Academy graduates two groups each year. The Academy has a procedure whereby after the graduation of each group, officials of the Academy will conduct a comprehensive evaluation of the level of the graduates (lit., of each group) in order to improve the level of the up-coming groups. The Dean stated that this group in particular had achieved a very high level in flight, military and academic training. As a part of the program, the students must join advanced training workshops after their graduation. Later, they will be assigned to combat, helicopter and cargo aviation.

The Dean talked about the system of studies and training at the Academy. He said that their studies and training program falls within the general program planned for all the military academies. It has a three year program. The Academy undertakes the task of training every student enrolled within the confines of the Academy. The Academy also grants incentive awards to outstanding students. For instance, the academy gives first-place honors in aerial studies, first-place honors in academic studies and first-place honors in military studies. There are also other incentive awards, such as the outstanding cultural award and the outstanding athletic award. Over and above the aviation and military studies, the Academy offers students courses in Islamic culture, the humanities and athletic and military training.

Selection Thirty-Four

One of My Grandfather's Tales

When we were little children, my grandfather (may God have mercy on him), used to gather us together every night and tell us a story about his youth. Now I want you to sit down and listen to one of my grandfather's tales.

Once I was coming back from the suq. You know that women in our country do not shop by themselves, so I was coming back [home]. I was very tired because I was carrying all my groceries. While entering my house, I heard children screaming very loudly. I put my groceries in front of the door and ran to the yard to see what had happened. I saw my son Ahmad screaming and saying, "There is a big snake! Hurry up and kill it!"

I was unarmed, I mean I was not carrying anything. I went into the house and got my dagger. I picked up a large stick and went back to the yard. By this time the snake was near the wall of the garden. I looked at it and I wanted to hit it with the stick. Suddenly it stood up high, as if it wanted to attack me. I hit it on the head, but it escaped and crept into the wall. When it went into the wall I became angry because I was afraid that it might scare the children again. I waited to see if it was going to come out of the wall.

After a while, I looked at the other side of the wall, and there it was turning its head and darting out its tongue as if it were laughing at me. I pulled out my dagger and stuck it forcefully into the snake's head. Frankly, my heart was pounding fast because I was afraid of missing. When I knew I had a good grip on it, I started rubbing its head forcefully against a large stone. After a little while, it let its tongue drop. I knew then that it had died. I pulled my dagger out of the snake and removed a few stones from the wall. Then I pulled it out and dragged it along the ground. I put it on the side of the road, and called the children to come and look at it. The children started measuring it to see how long it was. Many people were scared when they saw it, and for a long time, they were afraid to take that road.

Selection Thirty-Five

Opening a Desalination Plant in Barak

As you all may know, most of Saudi Arabia is desert, arid land that does not have a lot of rivers or springs. It is true that there are some oases, but not many. For this reason, the Bedouins used to move from one place to the other to find water. Nowadays, situations have changed, and we have enough water. There are desalination plants in most provinces in the Kingdom, and new plants are still being opened.

Yesterday, His Royal Highness Prince Majid Ben Abdul Aziz, Prince of Mecca Province, opened the first stage of a projected water desalination plant in the Barak area. The Saline Water Conversion Corporation is building this plant in the most modern technical fashion. The plant has a capacity to generate 600,000 gallons of fresh water daily.

The project has two sections. Each section has a main condenser for distilling water and a boiler to produce the necessary vapor for heating the water. The second section has electric generators for running the pumps. There is also a section for the laboratory where chemical substances are analyzed.

There is a pumping station near this project to take the water to a huge reservoir and then distribute it to the homes by means of a special network of pipes. There is a special building for the administration, and next to it there are a mosque, warehouses, parking lots, a restaurant and a center equipped with all facilities for athletic and cultural activities. A housing complex consisting of six villas equipped with all the necessary appliances was also built.

His Royal Highness Prince Majid Bin Abdul Aziz delivered a speech on this occasion. In his speech, he praised the many efforts made under the leadership of His Majesty, the sublime King Fahd, to provide water for all the provinces and villages.

His Excellency, Minister of Agriculture, and Chairman of the board of this corporation, explained the major role that the government plays under the leadership of His Majesty, the beloved King, as well as the role played by the Ministry of Agriculture and Water, and by the Saline Water Conversion Corporation in providing drinking water, which is considered one of the most important elements of life.

The people of Barak Province had a huge party in which all the citizens participated. All the people were pleased with His Royal Highness Prince Majid's visit to the area. He sat among them and learned about their needs and the needs of the area and the surrounding villages. The Prince of the Province welcomed all the guests, and said, "We hope that His Royal Highness Prince Majid's visit will be, God willing, a blessing to the region."

Selection Thirty-Six

The Second Conference on Crime Prevention Studies

Today the Second International Crime Prevention Conference was opened at the headquarters for security studies in Riyadh. Officials at the Arabic Research Center have already started their second preparatory meeting. One doctor delivered a speech in which he emphasized the importance of cooperation among the directors of the research centers in the

Arab countries. This doctor expressed his hopes when he said, "We hope that this meeting will support what the first meeting began, whether it is in the preparation of or in making use of the potential of the Arabic research center in the interest of the one goal, which we are all striving for, serving Arab society." He also said that preparatory operations are continuing and that the Arab countries ought to exchange their expertise in this field.

The president of the Center emphasized the importance of this conference. He emphasized that scientific research has great importance. The subjects to be discussed at the conference will be presented from a common Arab point of view. These same subjects will be discussed at the United Nations Seventh Conference on crime prevention and dealing with offenders. This conference will be held this summer in the city of Milan.

The participating delegates at this conference include representatives of the ministries of interior, justice, and social affairs of the Arab countries. In addition to international organizations and associations, delegates from Arab and international research centers have also attended.

I can say in fact that our country used to be free of crime. We used to leave everything unlocked. We were not afraid of anyone stealing anything. But now foreigners are numerous and theft and crime have increased. May God stand by our enlightened government in order to protect us and protect our children from every evil.

Selection Thirty-Seven

An Advertisement for Contract Bids

The General Social Insurance Organization wants to carry out a project for the construction of a building [to serve as] its headquarters office in the central area of Riyadh in accordance with the following stipulations:

1. The land on which this project will be built is located on a street close to the Military Hospital. The building will consist of six stories and two stories underground, and there will be mechanical and electrical services and central air conditioning. There must [also] be elevators, parking lots and landscaping around the building. The lot size for this project is about 32,000 square meters.
2. Since the project is going to include architectural, mechanical and electrical works which require a high level of [skill in] execution, the organization has placed the following conditions on the companies entering the bidding:
 - A. The [company] must submit a statement of previous works [completed] during the last three years provided that they have undertaken projects for office buildings similar to our project.

All documents must be notarized to verify that those works were carried out in an excellent manner.

- B. It must submit a current financial statement which includes the annual budget of the company for the last three years. It must state its annual work volume and its capital as well as the names of the banks it deals with.
 - C. It must submit a statement of its administrative and technical system and the machinery and equipment it owns.
 - D. It must submit a copy of its commercial register, its chamber of commerce membership, and a "no money owed" statement from the Religious Income Tax Office and from Social Insurance.
3. But as for the Saudi companies, along with the aforementioned statements, they must submit a classification statement from the Ministry of Public Works and Housing indicating class one or class two in the field of construction. The foreign companies must submit no less than a class-four statement in the same field.
 4. The bid documents will be sold only to qualified companies and in accordance with the previously mentioned conditions.
 5. The qualification application forms can be obtained from the General Social Insurance Organization in Riyadh, Al-Matar Street, Projects Department.
 6. All the necessary applications should be filled out and submitted, with all the required documents, to the Organization no later than twelve o'clock noon on Monday.
 7. The qualified companies may obtain the bid documents for this project from the Organization for the amount of 35,000 riyals.
 8. The last date for purchasing the document is twelve o'clock noon on Tuesday.
 9. The offers are to be submitted to the Organization in stamped envelopes no later than Wednesday at noon. Any offer submitted after the date designated for accepting applications will be rejected.

Selection Thirty-Eight

The Problem of Mines in the Red Sea

The old people tell us that in the past the tribes used to fight each other. There were casualties when there were battles between them. Sometimes

there were people who received injuries, such as broken bones and the like. When there was any clash between two tribes, [a third] tribe would interfere, as we might say, to break up the fight, and to bring about a reconciliation between the two tribes.

We stopped having these problems after the country had progressed and the people became educated. However, modernization and progress have brought us problems of a different kind. For instance, let us now talk about the problem of mines in the Red Sea. There are many people who are envious of us because God (to whom be ascribed all perfection and majesty) has given us an abundance of blessings. So, you see that they want to cause us trouble. According to what we hear on the news, it seems that these people are our enemies, and that they do not want us to be successful at all. They are trying to commit aggression against us. One of these [acts of] aggression is planting mines in the Red Sea in order to paralyze navigation activities and to weaken the Saudi economy, because this will reduce important export activities in the area. Like yesterday for example, a Polish cargo ship bumped into a mine at the entrance of the Red Sea. This ship is a recent victim of the mobile mine operations in the Red Sea and the Gulf of Suez. The load capacity of this ship is 5,700 tons. It was sailing into the Port of Jiddah when the mine exploded.

The United States, France, and Britain have begun naval mine sweeping operations. They are expecting the arrival in the area of mine sweepers and mine sweeping helicopters as well as experts from their [respective] countries in the next two days. It is possible that Greece will send its mine sweepers to the area to take part in resolving this problem. I think that the United States has asked the Greek government to take part in these operations. All this willingness of the Western countries [to act] shows that freedom of navigation in this area is very important.

Selection Thirty-Nine

Saudi Aid to Developing Countries

Saudi Arabia is now considered one of the largest of the major contributors of international aid to developing countries. Our generous government gives up to four or five percent of its domestic product for development assistance. The noble thing is that our government shares with others the blessing which God has bestowed on us.

The Saudi Fund for Development was established in 1974. The fund's capital was \$2.5 billion at that time. We see that this capital was increasing little by little. In 1981 it had increased to \$7 billion. All Saudi aid is distributed through this fund. We must not forget that the Saudi contributions are a major portion of international aid. (May you live long.) You see that our country is participating more and more with other

organizations, such as the World Bank, USAID, the Kuwait Fund, and others in financing many projects.

The total Saudi aid up to 1987 amounted to \$6 billion. This amount was distributed to 276 projects in sixty-one countries. It is the policy of the Saudi Fund to give priority to the countries whose per capita income is very low. Most of the Saudi aid goes to Africa, particularly since many of the African nations were hit (lit., came to them) by numerous disasters such as drought, famine, floods and others.

The aid is distributed to different projects. A large portion of it is spent on engineering projects such as, paved roads, railways, sea ports, airports, electricity and communication. Another portion is spent on social projects such as housing, water supply, agriculture, education and other projects.

Usually the aid is distributed through different channels. Some aid is paid directly to other governments through the Ministries of Finance and Foreign Affairs. The Saudi government gives out other aid through agencies of the United Nations and the Islamic world. There is also some aid for emergencies. For instance, the government has sent food such as (lit., as you might say) wheat and dates. Just as it also has sent equipment to countries which were struck by natural disasters such as floods and the like. Our government sent a medical team equipped with all the equipment and the necessities needed to assist our Yemeni brothers, the earthquake victims. I am proud of my country and its government. I hope that God will increase His blessings on us.

Glossary

abadan absolutely not
 abshir *v. imp.* just name it! go ahead!
 abtala/yibtali + bi *v. intr.* to be afflicted, be plagued
 abtaḡad/yibtaḡid + ḡan *v. intr.* to be far from; to avoid
 abu rās aṣlaḡ bald-headed person
 adab *n. pl.* ādāb literature
 adīb *n. pl.* udaba scholar, one who is learned (in literature); author
 adman/yudmin + ḡala *v. intr.* to be addicted
 adnab/yidnib *v. intr.* to commit an offense, be at fault, do something wrong
 aḡrab/yidrib + ḡan *v. intr.* to abstain from; to go on strike
 aḡḡarr/yidḡarr *v. intr.* to have to do something, find it necessary to do something
 aḡḡaliyya *n. pl.* -āt priority
 aḡḡakar/yiḡḡakḡir + bi *v. intr.* to be proud of, take pride in
 aḡḡlab alḡalāt in most cases
 aḡḡrab *adj.* stranger, strangest
 aḡlaḡ/yiḡliḡ *v. tr.* to worry, concern, upset, disturb, trouble
 aḡḡana/yiḡḡḡani *v. tr.* to own, possess
 aḡḡal/yiḡḡahhil nafsu *v. tr.* to prepare oneself, to be qualified; to enable
 aḡḡamm/yiḡḡamm *v. intr.* to be concerned, take care
 aḡḡdas *adj.* most modern
 aḡḡdas almaḡaḡḡadāt the most modern equipment
 aḡḡafal/yiḡḡafal *v. intr.* to celebrate
 aḡḡal/yiḡḡal *v. tr.* to occupy
 aḡḡya/yiḡḡyi *v. tr.* to bring back to life, revive; to commemorate
 aḡḡr bi ssāḡa rent on an hourly basis
 aḡḡbar/yiḡḡbur *v. tr.* to force, compel, oblige
 aḡḡjal/yiḡḡjil *v. tr.* to postpone, put off
 aḡḡnabiyya *adj., n.* foreign; foreigner
 aḡḡr *n.* reward; wage, pay; fee, rate
 akḡhad bi ḡḡḡn l'ḡiḡtibār to consider
 akḡhad ḡḡrāḡāt ṡhadīda took strong measures

akḡhd tār taking revenge, retaliation
 akḡhlāḡ *n.* manners
 akḡḡtafa/yikḡḡtafi *v. intr.* to disappear, become invisible, be missing, vanish
 akḡḡtalat/yikḡḡtaliḡ *v. intr.* to be mixed
 akḡḡtār/yikḡḡtār *v. tr.* to choose, select
 akḡḡad/yiḡḡakḡid *v. tr.* to assure, verify, affirm
 akḡḡaras/yikḡḡaris + li *v. intr.* to care for; to pay attention to
 akḡḡariyya *n.* majority, most of
 akḡḡaḡḡaf/yikḡḡaḡḡif *v. tr.* to discover
 alam *n. pl.* ālām pain
 albḡḡ alḡarām the Holy Mosque in Mecca
 alḡa/yilgi lḡabḡ + ḡala *v. intr.* to arrest
 alḡibla *n.* direction facing the ka'aba in Holy Mecca. Every Muslim has to face the qibla while praying.
 alhind *pro. n.* India
 alḡarāmḡn *n.* the two holy places of Mecca and Medina
 alif bā'ī in alphabetical order
 alkiswa *n.* the covering of the Ka'aba
 allāḡ aḡlam God knows
 almbāḡḡi assuḡḡḡiyya Saudi intelligence
 almasḡid alḡarām the Holy Mosque in Mecca
 almuḡassasa l'amrikiyya li tanmiya ddōiyya USAID
 almuḡassasa lḡamma li taḡḡiyat almūya the Saline Water Conversion Corporation
 almukarrama *adj.* the honored, the revered; (with def.art.) epithet of Mecca
 altazam/yiltazim *v. intr.* to be committed to
 alḡḡla lmalḡa the royal family
 amal *n. pl.* āmal hope
 amākin rīfiyya rural places
 amda/yimdi *v. tr.* to last; to go far, to keep on (doing s.th.)
 amman/yiḡḡamm *n. tr.* to insure; to provide; to guarantee; to trust s.o.
 amtaḡ/yimtaḡ + min...ila *v. intr.* to stretch, extend from...to
 anfaḡaḡat/yinfaḡiḡ *v. pass.* to be disclosed, be revealed, become public; to be dishonored
 anfaḡar/yinfaḡir *v. tr.* to explode
 anfaḡal/yinfaḡil *v. intr.* to react; to be irritated, be upset, be angry

angad/yingid *v.tr.* to deliver, save, rescue
 anháry/yinbáhr *v.intr.* to collapse, break down
 anhá? almamlaka every part of the kingdom
 anrafad/yinrafad *v.pass.* to be rejected, be refused
 ansáby/yinšáby *v.pass.* to be hit; to be stricken; to be injured
 antabag/yinábáq + ʔala *v.pass.* to be applicable; to correspond
 anʔam/yinʔim *v.intr.* to bestow, give
 arub *alkháli* the Empty Quarter
 artakbá/yirtakib *v.tr.* to commit a crime or offense, engage in criminal activity
 artah/yirtáh *v.intr.* to rest
 asar *n.pl.* asár trace; effect, influence
 asási *adj.* basic, fundamental, elementary, essential, chief, main, principal
 asásiyya *adj.* basic
 ashghal/yishghil *v.tr.* to occupy
 ashjæ *adj.comp.* more courageous
 ashshariʔa *n.* Islamic law, the Shariʔa
 ashshariʔa lʔislámiyya Islamic law, the Shariʔa
 ashtarar/yishtari *v.tr.* to buy
 asná? during, while
 assas/yitassís *v.tr.* to found, establish
 assin bi ssin wa lʔén bi lʔén a tooth for a tooth and an eye for an eye
 astaghna/yistaghni + ʔan *v.intr.* to be able to do without
 astajwab/yistajwab *v.tr.* to interrogate, question, hear (a defendant or witness), examine
 astarjæ/yistarjæ *v.tr.* to get back, recover, regain; recapture
 astaslám/yistaslím + li *v.intr.* to surrender
 astashhad/yastashhid + bi *v.intr.* to quote; to refer to; to die as a martyr, a hero
 astawʔab/yistawʔib *v.tr.* to contain; to have room; to comprehend
 asárr/yisírr + ʔala *v.intr.* to insist, persist, be determined
 asl *n.pl.* ʔusúl roots, background
 astadamat/yistadim + bi *v.intr.* to collide with; to strike
 atʔakkad/yitʔakkad + min *v.intr.* to be sure of, make sure of, verify
 atʔammal/yitʔammal *v.intr.* to hope; to expect; to meditate

atʔdhar/yitʔdhar *v.intr.* to pretend
 atʔáda/yitʔáda *v.tr.* to be paid
 atʔákam/yitʔákam *v.pass.* to be prosecuted; to be brought to trial
 atʔháwar/yitʔháwar + maʔ *v.intr.* to debate; to interview; to talk
 atʔjánas/yitʔjánas *v.intr.* to intermarry
 atʔjannab/yitʔjannab *v.tr.* to avoid
 atʔjarrad/yitʔjarrad + min *v.intr.* to be stripped, deprived; to be disarmed; to be detached, be free of
 atʔkawwam/yitʔkawwam *v.intr.* to be piled up
 atʔkhayyal/yitʔkhayyal *v.tr.* to imagine
 atlaʔ/yitlaʔ *v.tr.* to destroy, damage, ruin, waste
 atmašshah/yitmašshah *v.intr.* to have a good time; take a walk, stroll; to go on a trip
 attraddad/yitraddad + ʔala or li *v.intr.* to frequent a place
 atraʔja/yitraʔja *v.tr.* to beg for; to plea for s.th.
 atšawwar/yitšawwar *v.tr.* to imagine; to expect; to photograph; to draw
 atšadam/yitšadam *v.intr.* to collide, hit
 attaʔah/yittadih *v.pass.* to be clear, obvious, evident
 attafaq/yitfaq + maʔ *v.intr.* to agree with; to suit; (with the preposition ʔala) to agree on
 attaham/yittahim *v.tr.* to accuse
 atwadda/yitwadda *v.intr.* to perform the ritual abtulation before prayer
 atwaggaf/yitwaggaf + ʔala *v.intr.* to depend on, be based on
 atwaggaf/yitwaggaf + ʔan *v.intr.* to abstain from
 atwaggaz/yitwaggaz *v.tr.* to expect
 atwazzaq/yitwazzaq + ʔala *v.pass.* to be distributed; to be assigned
 atzayyan/yitzayyan + li *v.intr.* to be adorned, be made attractive; to seduce
 atʔallag/yitallag *v.intr.* to cling; to hang on (to); to be fond (of)
 atʔalal/yitʔalal + ʔala *v.intr.* to be informed of, learn about
 awa/yiwi *v.tr.* to shelter, lodge, accommodate, house, give refuge
 awráq máliyya nagdiyya money, cash
 awwalat the past

aema *adj.pl.* ʔumyán, ʔumy blind
 aema/yiemi *v.tr.* to blind, cause to lose one's sight
 aemál yitramiyya criminal acts
 aerád *n.* symptoms
 aetada/yietadi + ʔala *v.intr.* to rape; to assault
 aetagar/yietagid + bi *v.intr.* to believe
 aetamad/yietamid + ʔala *v.intr.* to depend on
 aetazz/yietazz + bi *v.intr.* to be proud of, take pride in
 aeizu bi lláh I take refuge in God
 aewa *adj.pl.* ʔeʔján, ʔeʔ crooked
 aewar *adj.pl.* ʔeʔján one-eyed

ā

ānisa *n.pl.* -āt unwed girl
 āya *n.pl.* -āt Qoranic verse; miracle

b

baḡha/yibḡha *v.tr.* to want
 baḡhas/yibḡhas *v.tr.* to discuss; (with ʔan) to look for, for search
 baḡhar/yibaḡhir *v.intr.* to sail
 baḡḡār *n.pl.* baḡḡāra sailor, seaman, mariner
 baḡriyya *adj.* sea
 baḡt *n.pl.* buḡit research, study
 bakhkhūr *n.coll.* incense
 bala *n.* sickness; affliction
 balagḡ/yiblagḡ *v.tr.* to amount to
 baláḡḡ *n.pl.* -āt message; announcement; communicate
 balla *n.* moistening, wetting
 ballagḡ/yibballigḡ *v.tr.* to notify
 ballash/yiballish *v.tr.* to start, begin
 bangḡáli *adj.n.pl.* -yyin Bengali, native of West Bengal (India) or Bangladesh
 banná? *adj.* productive, constructive
 baraka *n.pl.* -āt blessing
 barāʔa *n.* innocence

barú still
 barḡan/yibarḡn *v.tr.* to prove
 barí? *adj.* innocent
 barriyya *adj.* land
 bašḡar *n.coll.* human beings
 baḡn *n.pl.* buḡin stomach, abdomen
 bayán *n.pl.* -āt information, news; official report, official statement
 bazal/yibzil *v.tr.* make (an effort); to spend; to sacrifice
 baʔat/yibʔat *v.tr.* to send
 baʔr *n.* camel
 bárr *adj.* righteous; good
 bári *act.part.* creator (referring to God)
 báru/yibru *v.intr.* to spend the night
 báʔe/yibʔe *v.tr.* to sell
 béb *n.pl.* -āt pipe
 bi bašd intentionally, deliberately
 bi giyádat under the leadership of
 bi háda lḡḡuš concerning this matter
 bi hudú? calmly
 bi iḡdá? by the guidance of
 bi istimár continuously, always
 bi izni lláh if God is willing; if God permits
 bi kḡuš concerning, regarding, with respect to
 bi lḡdáfa in addition to, besides; furthermore
 bi lḡdam on foot
 bi lḡaḡga frankly, in fact, indeed
 bi lḡmala wholesale
 bi lwaḡe indeed, as a matter of fact
 bi muḡarrad as soon as, at the very moment when
 bi nœ kḡáš especially
 bi ruḡm in spite of
 bi šarḡ on the condition that
 bi šifatu in its capacity as
 bi taʔaʔlḡub surprised, astonished
 bi ḡbaʔe naturally, certainly, of course
 bi wašʔat by means of, through, on the part of
 bi wuddak would you like, do you desire
 biḡin muráḡba unattended
 biḡáʔ *n.coll.pl.* -āt goods, commodities
 bila without

bināʾan ʾala based on, on the basis of;
according to; in accordance with, by virtue
of

biʿsa *n.pl.* -āt mission, delegation; group of
people, team; expedition

bīr *n.pl.* ābār well

bīr zamzam Zamzam Well

blātīn *n.coll.* platinum; white gold

buhūs ʿilmiyya scientific research

bukhār *n.coll.* vapor

bukra *n.* tomorrow

buna *n.* building, construction

bustān *n.pl.* baṣātīn garden

buzūra *n.coll.* children

būfē *n.pl.* -yāt buffet

d

dabḍūb *adj.* fat

dabīḥa *n.pl.* dabāyīh slaughtered animal;
sacrifice

daḥa *n.pl.* -āt group; payment

dahab *n.coll.* gold

dakḥīlak if you please; I beg of you

dakḥīl *n.* income

dalla/yidallī *v.tr.* to let fall down, drop

dawra *n.pl.* -āt workshop

dawriyya haqqat alḥaṭḥ highway patrol

daʿam/yidaʿam *v.tr.* to support

dāʾiriyya *adj.* circular

dāfaʿ/yidāfiʿ + ʿan *v.intr.* to defend

dāmīj *n.* damages

dār/yidīn *v.tr.* to condemn; to judge

dēn *n.pl.* duyūn debt; liability; obligation

dibla *n.pl.* dibal wedding band

dirāsa miʾutkāmīa comprehensive study

dirasāt amniyya security studies

dirasāt ʿitīmāʿiyya social studies

diyya *n.pl.* -āt blood money, indemnity for

bodily injury

ḍīb *n.pl.* dyāb wolf

dōla nāmya developing country

dōr *n.pl.* adwār role, part (played by s.o. or

s.th.); turn; floor

dōr adwār mutaqaddida numerous roles

dughri immediately, right away
duwal lʾaḥḍāʾ member countries

d

ḍaḥak/yiḍḥak + ʿala *v.intr.* to laugh at;
make a fool of, make fun of

ḍaḥiyya *n.pl.* -āt, ḍaḥāya blood sacrifice;
victim

ḍakh *v.n.* pumping

ḍakhīma *adj.* huge, gigantic

ḍalam/yiḍlām *v.tr.* to be unjust, unfair; to
oppress

ḍarr/yiḍḍarr *v.tr.* to harm

ḍarūri *adj.* necessary

ḍāʿ/yiḍīʿ *v.intr.* to get lost; to disappear

ḍīg *n.* lack; poverty; tightness

ḍrāt *n.* fart

ḍufr *n.pl.* aḍāfir fingernail; toenail

ḍulm *n.* unfairness, injustice; oppression,
tyranny

ḍum within, inside of, among

f

faḍla *n.pl.* -āt leftover, remnant; surplus

faḡad/yiḡad *v.tr.* to lose; to miss; to be
bereaved

fahma *n.pl.* -āt, fahm charcoal

faʿjʿar/yifaʿjʿir *v.tr.* to bomb; to explode

faʿīʾa suddenly

fakḥūr *adj.* proud

falaki *n.pl.* -īn astronomer; astronaut

farad/yifriḍ + ʿala *v.intr.* to impose; to order;
to make incumbent

farag/yifrug *v.intr.* to exit, part

farak/yifruk *v.tr.* to rub

faraj *n.* relief

fard *n.pl.* afrād individual, person

farḍ *n.* order, command

farḡ *n.pl.* furūḡ difference

farīḍa *n.pl.* farāʿiyīḍ religious duty;
ordinance of God

farīḡ *n.* team, group

farz *n.* sorting out, classifying

faṣl min alḫidma discharge from the
service

fath ḥisāb opening a (bank) account

fatra ḡiyāsiyya record time, record-
breaking time

fattāka *adj.* devastating

fatūra *n.pl.* fawātīr invoice, bill

fayaḍān *n.pl.* -āt flood

fāshīl *act.part.* failure

fāyda *n.pl.* fawāyid benefit, gain, profit;

interest (on money)

fi lmiyya percent

fi maḥallu appropriately

fiḍḍa *n.coll.* silver

fikra *n.* idea, thought

firāḡ *n.* reconciliation

fulān alfulāni Mr. So-and-So

furṣa *n.pl.* furāṣ chance, opportunity

g

gabaḍ/yigbaḍ + ʿala *v.intr.* to arrest, catch,
capture

gabhī *adj.comp.* aḡbah worse; uglier

gabr *n.pl.* ḡubūr grave, tomb

gabw *n.* basement; vault

gaddar/yigaddir + ʾiḍrūfī *v.tr.* to be

understanding of one's situation

gadifa *n.pl.* ḡadāyif missile, projectile,
rocket

ḡadīm azzamān ancient times, former times

ḡada/yiḡdi *v.tr.* to spend (time)

ḡadḡa/yiḡadḡi *v.intr.* to go shopping

ḡadḡa/yiḡadḡi *v.tr.* to spend (time)

ḡaḡh/yiḡuḡ *v.intr.* to cough

ḡalgān *act.part.pl.* -īn worried, anxious,
sleepless, agitated

ḡall/yiḡill *v.intr.* to be less

ḡallab/yiḡallib *v.tr.* to turn, turn over

ḡallābiyya *n.pl.* -āt bulldozer, tractor

ḡamḥī *n.coll.* wheat

ḡanaḡa *n.* contentment

ḡarār alʿiḡḡām death sentence

ḡarrar/yiḡarrir *v.tr.* to decide

ḡarya *n.pl.* ḡura village

ḡarya nāʿya remote village

ḡaṣḡa/yiḡḡaṣ *v.tr.* to lift; to remove

ḡaṣḡ *n.* purpose, goal

ḡaṣṭir *adj.* short

ḡaṣṭ *n.pl.* ḡuṣṭir palace

ḡaṭlī *n.pl.* maḡāʿīl casualty

ḡaṭe rās beheading

ḡaṭ/yiḡuṭ *v.tr.* to throw away; to drop

ḡaṭaṭ/yiḡaṭe lʾamal *v.tr.* to give up hope

ḡaṭaṭ/yiḡaṭe rās *v.tr.* to behead

ḡaṭaṭ/yiḡaṭe yaddu cut off his hand,

amputate his hand

ḡaṭṭar/yiḡaṭṭir *v.tr.* to distill

ḡawām immediately, right away

ḡawwas/yiḡawwis *v.tr.* to bend, curve; to

arch (the eyebrow)

ḡābal/yiḡābil *v.tr.* to meet, to face; to

compare

ḡābila *n.pl.* -āt midwife

ḡāḍa/ yiḡāḍi *v.tr.* to judge, punish, sentence

ḡāfla *n.pl.* ḡawāʿīl caravan

ḡāḥla *adj.* dry, arid, barren

ḡām/yiḡūm *v.intr.* to undertake; to get up

ḡāṣ/yiḡis *v.tr.* to try on, fit on

ḡaṭlī *act.part.pl.* -īn, ḡataīla killer

ḡāṭaṭ/yiḡāṭiṭ *v.tr.* to boycott

ḡāymat almuḡṭawayṣī table of contents

ḡāymat lʾāki menu

ḡidir *n.pl.* ḡuḍūr pot

ḡinṭār *n.pl.* ḡanāṣṭir ton; (in the pl.)

tremendous sums

ḡiṣḡir *n.pl.* ḡuṣḡūr bark; skin (of fruit)

ḡism *n.pl.* aḡṣām department; part, portion

ḡiṣāra *n.* brick laying

ḡiṣṣa *n.pl.* ḡiṣāṣ story, tale; problem

ḡiyam *n.* values, norms; worth

ḡiyam aḡḥlāḡiyya moral values

ḡīma *n.pl.* ḡiyam value; price

ḡubbaḡa ḍaʿiʿiyya beret

ḡubūl *n.* acceptance

ḡunbala *n.pl.* ḡanābil bomb

gh

- ghad *n.* tomorrow
 ghadab/yighdab *v.intr.* to be angry, be mad; to become upset
 ghala *n.* inflation, high cost, rising cost
 ghallāya *n.pl.* -āt an apparatus for boiling water, boiler
 ghamīq *adj.* deep
 gharad *n.pl.* aghrād articles of everyday use, household items, odd and ends, things
 gharāma *n.pl.* -āt fine; compensation; penalty
 gharqān *act. part.pl.* -īn drowning person
 gharr/yighurr *v.tr.* to deceive, trick, mislead, seduce; to dazzle
 gharraz/yigharriz *v.tr.* to prick; to stab; to insert
 ghata *n.pl.* aghhiya lid, cover
 ghatraf/yighatraf *v.intr.* to utter shrill, long-drawn-out trilling sounds (as a manifestation of joy by Arab women)
 ghāb/yighāb + ʔan *v.intr.* to be absent; to hide
 ghāz tabīʕi natural gas
 ghina *n.* riches, wealth
 ghizāʔi *adj.* nutritional, (relating to) food
 ghumq *n.* depth
 ghurfat iṭṭariyya chamber of commerce

h

- haddad/yihaddid *v.tr.* to threaten
 hadiyya *n.pl.* hadāya gift
 hamaʔi *adj.* barbaric, savage, uncivilized
 hamal/yihmil *v.tr.* to ignore, neglect
 handasi *adj.* engineering
 hanna/yihanni *v.tr.* to congratulate
 hawa *n.* air; love; romance
 hawa shāmālī northern wind
 haykal *n.pl.* hayakīl temple; skeleton, framework (of a structure), frame
 hazz/yihizz mashāʕir *v.tr.* to shock
 hazz/yihuzz *v.tr.* to shake
 hazza arṭiyya earthquake
 hājar/yihājir *v.intr.* to immigrate; to emigrate

- hārib *act. part.pl.* -īn escapee
 hāyil *adj.* huge, vast, gigantic
 hēʔa *n.pl.* -āt organization; association; appearance
 hēl *n.coll.* cardamom
 hu bi nafsu he himself
 huḡum *n.* attack, raid

h

- habba *n.pl.* hubūb pill, tablet; one piece (of fruit)
 habbat shaʕir a seed of barley; (fig.) of no value
 habl *n.pl.* hībāl rope
 haddad/yihaddid *v.tr.* to limit
 hadīd *n.coll.* iron
 hadīsa *adj.* modem, up-to-date
 haḡāra *n.pl.* -āt modernization; development; civilization
 haḡriyya *adj.* modernizing
 haḡḡar/yihaddir *v.tr.* to prepare, make ready
 hafid *n.pl.* ahfād grandson
 hafr *v.n.* drilling, digging
 haq *n.* truth
 haḡḡag/yihagḡig *v.tr.* to achieve, accomplish
 haḡḡag/yihagḡig + bi *v.intr.* to investigate
 haḡḡōn *poss. pron.* their
 haʕariyya *adj.* rocky, stony
 haʕj *n.* pilgrimage
 haʕj *n.pl.* huʕjāʕ pilgrim
 haʕm *n.pl.* ahʕām volume
 haʕk/yihuk *v.tr.* to scratch
 haka/yihki *v.tr.* to tell (a story); speak
 haʕkim *n.pl.* huʕama physician; wise
 haʕl/yihil + li *v.intr.* to be lawful, permitted, allowed
 haʕa *n.* dessert; sweetness; sweet pastry
 halāl *adj.* lawful, according to God's will
 hallal/yihallil *v.tr.* to analyze
 ḡama/yihmi *v.tr.* to protect, keep
 ḡamla *n.pl.* -āt campaign, expedition
 ḡan/yihin *v.intr.* to feel compassion; to have mercy
 hanash *n.pl.* ahnāsh snake
 hanīf *adj.* true (in reference to the Islamic religion)
 hann galbu ʔalē He had sympathy for him. His heart was full of compassion for him. He had pity on him.
 haraka *n.* movement, motion
 harām *adj.* unlawful, forbidden; sacred; sin; offense
 harāmi *n.pl.* harāmiyya thief, robber
 harf *n.pl.* hurūf edge; letter of the alphabet
 harīm ʔala riʕāl women and men
 harīsa *adj.* careful, cautious
 harraḡ/yiharrīḡ *v.tr.* to stir up, agitate; to provoke, incite
 hassan/yihassin *v.tr.* to improve
 hawl *n.* power, might
 hawwal/yihawwil *v.tr.* to assign s.th. to s.o.; to transform; to transfer
 ḡay *n.pl.* ahyāʔ neighborhood
 hayawān *n.pl.* -āt animal, beast
 hayya *n.pl.* -āt snake
 hazm *n.* strictness; strength
 hādis *n.pl.* haʕadis event, happening; accident
 hāʕib *n.pl.* haʕāʕib eyebrow
 hākim *n.pl.* huʕkām governor, ruler
 hāla ʕarʔa emergency
 hāmi *act. part.pl.* -īn guard, protector, defender
 haʕar/yihāʕir *v.tr.* to surround, besiege
 hidāda *n.* smithery, the trade of a smith
 hikāya *n.pl.* -āt matter, story
 ḡimāya *n.* protection
 hīra *n.pl.* hīraf vocation, career, trade
 hisābat riyaḡiyya mathematical computation
 ḡiwār *n.* dialogue, text (of a play); talk, conversation; interview
 hubūb musahhira amphetamine
 huḡūd *n.* borders, boundaries
 huḡra *n.pl.* huḡar hole, pit
 huḡuḡ alʔinsān human rights
 huʕja *n.pl.* huʕja reasoning; excuse
 hula *n.coll.* jewelry
 humūla *n.pl.* -āt load capacity
 hur *adj.* noble; freeborn

i

- hurriyyat almiḡāha freedom of navigation/sailing
 huḡḡa *n.pl.* huḡḡash share, portion
 huḡzn *n.* sadness
 iʔaftakar/yiʔftakhir + bi *v.intr.* to take pride in
 ibtidāʔ *adj.* elementary, basic
 idāʔ *n.* fulfilling (a prayer, an obligation); accomplishment (of a task)
 idāra ʕamma general administration
 idārat mukāfahat almuḡhaddirāt Drug Enforcement Administration
 idāfa *n.* adding, annexation
 idḡar/yidḡar *v.intr.* to find it necessary, have to
 igāma *n.* residence, stay
 igṭarah/yigṭarih *v.tr.* to suggest
 igṭirāh *n.pl.* -āt suggestion
 iḡtam/yiḡtam + bi *v.intr.* to be concerned, take an interest; to go to the trouble
 iḡtimām *n.pl.* -āt concern, care
 iḡṭaʕiyyāt *n.* statistics, census
 iḡtaʕa/yiḡtaʕi + ʔala *v.intr.* to contain, include
 iḡtirām *n.* respect
 iḡʕa *n.pl.* -āt vacation, leave; license, authorization
 iḡʕa ṭusbūʕiyya weekend
 iḡmālan *adv.* on the whole, in general, generally speaking
 iḡrāʔāt *n.* in the *pl. form* measures, steps, proceedings; precautions
 iḡtimāʕi *adj.* social
 iḡṭālaf/yiḡṭatālif + ʔan *v.intr.* to be different from
 iḡṭirāʕ *n.pl.* -āt invention
 iḡḡiṭṡi *adj.* specialized
 iḡḡiyārī *adj.* optional, voluntary
 iḡṭiʔāb *n.* depression
 imkāniyya *n.pl.* -āt potential, ability, capacity; possibility
 infaʕ/yinfaʕ *v.intr.* to react; to be irritated, be upset, be angry

infişāl *v.n.* separation; disengagement
 inhiyār *eşaabi* nervous breakdown
 injāz *n.pl.* -āt achievement, accomplishment
 insān *n.* human being; mankind
 insāniyya *n.* humanity; humanness,
 politeness, civility
 intāǵ *n.* production
 intibāh *n.* paying attention, awareness
 intigād *n.pl.* -āt criticism; objection; critique;
 satire
 irshād *n.pl.* -āt instruction; guidance;
 information; advice
 itafaʿ/yiftaʿfe *v.intr.* to go up
 itāhʿiyintāh *v.intr.* to rest
 isbāt *n.pl.* -āt proof, evidence; confirmation,
 documentation, verification
 istaʿf/yistafid + min *v.intr.* to benefit from
 s.t.o. or s.th.
 istagbal/yistagbil *v.tr.* to receive (people), to
 welcome
 istarjāʿ/yistarjīʿ *v.tr.* to get back, recover,
 regain; recapture
 istifāda *n.pl.* -āt profiting, benefiting, making
 use of
 istigrāʿ *n.* stability
 istikhdam *n.* using
 istirād *n.* import, importing
 istirāha *n.* rest area
 istieādā *n.pl.* -āt readiness; willingness;
 ambition
 istudyō *n.* studio
 iṣāf *n.* first aid; ambulance
 ishtibāk *n.pl.* -āt clash, fight
 ishtirāk *n.pl.* -āt participating; subscribing
 (to a magazine)
 ittaḍāh/yittadīh *v.pass.* to be clear, obvious,
 evident
 ittifaǵiyat alʿimtiyāz concession agreement
 ititjāh *n.* direction
 iṭār *n.pl.* -āt framework; frame
 izan therefore
 izāʿa *n.pl.* -āt broadcasting; network
 izdiḥār *n.* progress
 iḍdām *n.* execution, death sentence
 iḍlān *n.pl.* -āt announcement, advertisement
 iḍtidāʿ *n.pl.* -āt aggression; assault, attack
 iḍtiqāl *n.* detention
 iḍtirād *n.pl.* -āt objection, opposition

itirāf *n.* confession
 idāʿe *n.* depositing, consigning

J

jabān *adj.pl.* Jubana coward
 jadda *n.pl.* -āt grandmother
 jadur *n.pl.* Judrān wall
 jāfān *n.* drought
 jāld *n.* lashing
 jālda *n.pl.* -āt lash, lashing
 jālis *n.pl.* Julasa companion, friend
 jāllād *act.part.pl.* -In person who performs
 the lashing
 jāmmaʿ/yijammīʿ *v.tr.* to gather, collect
 jānaʿ/yijni *v.tr.* to reap
 jānaʿ/yijni + ʿala *v.intr.* to offend, sin
 (against); to harm; to hurt
 jānn Junūn + poss.pro. to become frantic,
 become angry, become furious
 jānna *n.pl.* -āt paradise, garden
 jānub shārg āsiya South East Asia
 jāraʿ/yijri + li lghēr *v.intr.* to happen to
 others
 jārima *n.pl.* Jarāyim crime, murder
 jārima munazzama organized crime
 jārr/yijurr *v.tr.* to drag; to pull
 jāw *n.* weather
 jāwla midāniyya field trip
 jāwwiyya *adj.* air
 jāyid *adj.* good
 jāza *n.* punishment, penalty
 jāʿl I hope, may God
 jāʿziyya *n.pl.* jāwāʿiz award
 jāʿziya māliyya monetary award
 jāf *adj.* dry
 jāhil *adj.* ignorant
 jāraʿ/yijri *v.tr.* to be in conformity with/in
 accordance with, to keep up with
 jāyiy *adj.* possible
 jāzāʿ/yijāzi *v.tr.* to reward, punish
 jāhād ʿislāmi Islamic Jihad
 jālid *n.* skin; leather
 jāimāʿe *n.* sexual intercourse

K

jinēna *n.pl.* Janāyin garden; front yard, back
 yard
 jinsiyya *n.pl.* -āt nationality
 jist *n.pl.* Jusūr bridge
 jil *n.pl.* ayyāl generation
 jil alghadab alʿarabi the Generation of
 Arab Anger
 Jurūh *n.pl.* Jurūh wound, cut
 Jutta *n.pl.* Jutat body, corpse, cadaver,
 carcass

kaff *n.pl.* kufūf palm; glove; hand
 kaʿfīl *n.pl.* kufala sponsor, legal guardian;
 responsible; guaranteeing
 kahraba ssayyāra automotive electricity
 kalām allāh God's word
 kalb *n.pl.* kilāb dog
 kallaf nafsu to take the trouble to do
 kallaf/yikkallif *v.tr.* to commission, authorize
 kamāl *n.* perfection
 kammiyya *n.pl.* -āt quantity
 kanīsa *n.pl.* kanāyis, kanāʿiz church
 karīma *n.adj.* daughter; precious; generous
 kasa/yiksi *v.tr.* to clothe, dress, garb
 kasab/yikṣab *v.tr.* to win, gain
 kasb *n.* gain, earning; winning, profiting
 kashaʿ/yikshif ʿalēha *v.intr.* to look at her
 unveiled; to examine her medically
 kastān *adj.pl.* -In idle, lazy
 kāmil *adj.* complete
 kāmla *adj.* complete
 kārisa *n.pl.* kawāris disaster, calamity
 kāsiḥāt alʿalghām mine sweepers
 kilma *n.* speech; word
 kizb *n.* lies, lying
 kulliyya *n.pl.* -āt academy; college
 kust *n.pl.* kustūr fracture (of a bone), break
 kūsha *n.* the place where women sit during
 the wedding and where the bride and
 groom enter for the final wedding
 procession
 kwayyis *adj.* good, fine

kh

khabar *n.pl.* akhbār news
 khābir *n.pl.* khubara expert
 khalag/yikhlag *v.tr.* to create, make; to
 shape, form
 khālifa *n.pl.* khulafa successor; caliph
 khalīj *n.* gulf
 khāmīr *n.coll.pl.* khumūr wine, alcoholic
 beverage
 khanag/yikhnuḡ *v.tr.* to choke, suffocate
 Khanjar *n.pl.* Khanjīr dagger
 kharaʿ/yikhruj + ʿan addIn to deviate, drift
 away from the religion
 kharaʿ/yikhraʿe *v.tr.* to be startled, be scared
 kharūf *n.pl.* khirāfin lamb
 khashaʿ/yikhsa *v.intr.* to fear, be afraid
 khashm *n.* nose
 khashīb *adj.comp.* akhsāb fertile, productive
 khat *n.pl.* khatūf lane; line
 khatāf/yikhsūf *v.tr.* to kidnap, highjack,
 abduct, snatch; to elope
 khatar *n.pl.* akhṭār danger, threat
 khatar ʿala bāl + obj.pron. it occurs to the
 mind; to think of s.th.
 khazzān *n.pl.* -āt reservoir
 khābāb/yikhbīb *v.tr.* to tell, inform
 khābir *act.past.* -In aware, knowing
 khāli *adj.* empty; free (from)
 khāliya *adj.* empty; free (from)
 khāshūga *n.pl.* -āt ladle; spoon
 khāsa *adj.* losing
 khēr *n.* good, goodness; blessing; wealth
 khēzārān *n.* reed, bamboo, cane, rattan
 khibra *n.* expertise
 khidma *n.* tip; service
 khilāl during, through
 khisṣṣan *adv.* especially
 khuddām aḥshējān servants of Satan
 khushūʿe *n.* submission, humility

l'umūr hādi the following items/matters
 labbayka here I am! at your service!
 laga/yilāgi v.tr. to find
 lahas/yilbas v.tr. to lick
 lahalihum by themselves
 la'ajnat al'afw addōliyya Amnesty
 International
 lamma'e/yilammīe v.tr. to shine, polish
 la'la'e/yilae'ie v.intr. to roar, resound, clang,
 reverberate
 lā samah allāh God does not permit, God
 forbid
 lā waffagu llāh may God not grant him
 success
 lā yagid ʿan no less than
 lā ʿād te'daha Don't you ever do it again.
 laḡga adj. following
 lālat azzafāf wedding night
 lhāf n.pl. luhuf comforter, cover
 li ghāyat until
 li šālīh for the well-being (of), for the
 benefit (of)
 li itasjil for registration, for recording
 li/a hālu by itself, alone
 liihīn until now
 liwā? n. major general
 lubān n.coll. frankincense, gum resin
 lughm n.pl. alghām mine, explosive device
 lugma n.pl. -āt, lugam mouthful, morsel
 luṭf n. kindness, goodness

m

maʿsāt n.pl. maʿāsi tragedy; misery
 maʿzūn n. clergyman authorized to perform
 marriages
 mabāhis n. intelligence agency, secret
 police
 mabdaʿ n.pl. mabādiʿ principle, ideology
 mablagh n.pl. mabālīgh amount, sum
 mabna n.pl. mabāni building

mad/yimi/ud nazaru v.tr. to gaze, look; to
 glance at
 madah/yimadah v.tr. to praise s.o.
 madfūn pass.part. buried, hidden
 madkhūl n. income
 madakkhka n.pl. -āt pump
 madḡa/yimadḡi v.tr. to spend (time); to stay
 maḡhūm n.pl. maḡhīm understanding,
 concept, idea
 maḡhūmiyya n.pl. -āt understanding;
 mentality
 maḡrūd pass.part. supposed; ordered,
 requested
 maḡādi n.pl. groceries
 maḡāyis n. measures, standards
 maḡdira n.pl. -āt ability
 maḡḡira n. forgiveness
 maḡshōsh adj. corrupted, debased;
 adulterated; cheated, fooled
 mahma whatever, no matter what
 maḡḡat banzīn gas station
 mahram unlawful; unmarriageable, being in
 a degree of consanguinity precluding
 marriage; taboo, forbidden
 mahsūd adj.pl. -īn envious
 maḡw n. erasing, wiping out
 maḡāl n.pl. -āt area, field, subject
 maḡāʿa n.pl. -āt famine
 maḡbūr pass.part. obligated
 maḡhūd n.pl. maḡhūdāt effort
 maḡhūl pass.part. pl. -īn unknown
 maḡlis n.pl. maḡālis social gathering;
 chamber; board; council; conference room
 maḡlis attaʿāwun alkhaltjī the Gulf
 Cooperation Council
 maḡnūn adj.pl. maḡānīn crazy; fool
 maḡhātir n. risks, danger, hazards
 maḡḡūḡ n.pl. -āt creature; created
 makkari/yimakkīn v.tr. to enable s.o.
 malak/yimilak v.tr. to own
 malakiyya muṭlaqa absolute monarchy
 malakūt n. kingdom (of God)
 malābis n.coll. clothes
 maḡḡūḡ pass.part. in a hurry; followed
 manah/yimnah v.tr. to grant, give and
 receive nothing in return
 manākh n.pl. -āt weather, climate
 manāḡīr n.coll. nail polish

manḡ n. granting
 mankūb adj.pl. -īn afflicted with disaster;
 ill-fated; victim
 marāsīm alḡa) the hajj rituals, the rites of
 the pilgrimage
 marfaḡ n.pl. marāfiḡ facilities
 marḡala n.pl. marāḡil period, level, stage
 marāḡil alḡadāra stages of modernization
 marḡūma pass.part. deceased, the late, May
 God rest her soul
 marja'e n.pl. marāji'e reference; resource;
 origin
 martaba n.pl. -āt rank
 mas'ūliyya n.pl. -āt responsibility
 masalan for example
 masāha n.pl. -āt area
 maḡī n. wiping, wiping off
 maḡīr n. path; journey
 masa'e n.pl. maḡā'e endeavor, effort
 maḡshagga n.pl. -āt hardship, toil, trouble
 maḡshāwir n. consultation
 maḡshā'ir n. senses, feelings
 maḡshūr act.part. famous
 maḡshū'e n.pl. maḡshā'ie project
 maḡshū'e adj. legal, lawful
 maḡshaha n.pl. maḡshāliḡ well-being; benefit;
 business
 maḡshalat azzakā wu dakkalī religious
 income tax office
 maḡshūf n.pl. maḡshā'if expenditure, expenses,
 costs
 maḡḡad n.pl. maḡā'ed elevator
 matal n.pl. amṡal example; proverb; lesson
 maḡā'ib n.pl. troubles, pains, discomforts;
 difficulties, hardships
 maḡīn adj. fat
 matwāk l'akḡīr your last
 habitation/dwelling/place of rest
 maḡrūha pass.part. presented, broached or
 raised (of a question/problem)
 mawḡū'e n.pl. mawāḡ'ie subject, issue,
 matter, title
 mawḡiba n.pl. mawāḡib talent, gift
 mawwal/yimawwil v.tr. to supply; to finance
 maw'ed n.pl. mawā'ed appointment, date
 maw'ida n.pl. mawā'id sermon, religious
 exhortation, spiritual counsel

maziyya n.pl. maḡāya (the pl. form is more
 common) merit, virtue; advantage;
 superiority,
 maḡūr pass.part. frightened
 maḡ murūr azzaman as time goes by, with
 the passage of time
 maḡḡaddāt n. equipment, machinery
 maḡāliḡ his excellency
 maḡāsh n.pl. -āt livelihood, living, income
 maḡāzīm adj. invited guests
 maḡḡaniyya adj. mineral
 maḡḡām pass.part. executed; beheaded
 maḡ'isha n. way of life/living; livelihood
 maḡ'ūmāt n. information
 maḡmal n.pl. maḡāmil workshop, factory
 maḡraka n.pl. maḡārik battle
 mā yagid except
 mādda n.pl. maḡawād material
 māddi adj. material; financial, monetary
 mālak w māi + n. what do you have to do
 with...?; leave alone
 māllaḡ adj. salty
 māni'e n.pl. mawāni'e objection; obstacle;
 hindering
 māshī act.part.pl. māshīīn walking, going;
 one who walks/goes
 mabarma) pass.part. programmed
 mēl n.pl. muyūl desire, inclination
 miḡāni adj. vocational
 miḡr n.pl. muḡūr dowry
 miḡḡār confused, bewildered
 miḡyā) n.coll. cosmetics, make-up
 min ḡibal on behalf of
 min khilāl through
 min nāḡiyat concerning, with respect to
 minḡar n.pl. maḡāḡir apparatus for water
 distillation
 minza'j) pass.part. disturbed, bothered,
 annoyed
 misbil adj. unnamed
 misfa'e n.pl. maḡḡā'ie veil
 mitfawwiḡ act.part.pl. -īn outstanding,
 successful; high achiever
 minnaḡḡa adj. mobile; portable
 minarfa'iz adj. nervous, edgy
 misāwi pl. -īn equal

miqtallig bi attached to; depending on, related to, connected with, linked to
 miqmāri *adj.* architectural
 mlādi *adj.* A.D.
 mlna *n.pl.* mawāni? harbor, port
 mizāniyya *n.pl.* -āt budget
 mi'ād *n.* appointment, date
 mōsim *n.pl.* mawāsim season
 mtrraz *adj.* embroidered
 mu'ahhal *adj.* qualified
 mu'akhhkharan lately
 mu'assasat almus'adāt assu'ūdiyya baggat attanmiyya the Saudi Fund for Development
 mu'lim *adj.* painful
 muḥālaḡa *n.* exaggeration; extravagance
 muḡāshar *adj.* immediate; direct
 muḡāsharatan *adv.* directly
 mudnib *act.part.* offender
 mudhik *adj.* funny
 mudni *adj.* tiring
 muftaḡh *act.part.pl.* -in inspector
 muftāh *n.pl.* mafātīh key
 muḡābala *n.pl.* -āt meeting; gathering; interview
 muḡādāt *n.* punishment; sentence, (judicial, court) ruling
 muḡhallaf *n.pl.* -āt envelope
 muḡhma ḡālē unconscious
 muḡhra *pass.part.* deluded; tempted, attracted, seduced
 muḡhaniḡ *adj.* convinced
 muḡharrib *act.part.pl.* -in smuggler
 muḡhādana *n.* truce, suspension of hostilities, armistice
 muḡājir *act.part.pl.* -in immigrant
 muḡaḡsan *pass.part.* entrenched; fortified
 muḡahhaza *adj.* equipped
 muḡammaḡ sakani housing complex
 muḡjarrad nothing more than, mere; bare, naked; abstract
 muḡjawharāt *n.* jewelry, jewels, gems
 muḡkallaf *pass.part.pl.* -in authorized; commissioned, delegated
 mukayyafa *adj.* cultivated; conditioned; molded
 mukāfaba *n.* fighting; stopping
 mukh *n.* brain

muḡhaddirāt *n.* drugs, narcotics; anesthetics, painkillers, tranquilizers
 muḡhaḡḡaḡ *adj.pl.* -In specialized
 muḡhālaḡa *n.* violation, traffic ticket
 muḡhālīf *il.* violating, against (a law); conflicting, contradictory
 muḡhāḡaba *n.* conversation, talk
 muḡhtabar *n.pl.* -āt laboratory
 muḡhtariḡ *act.part.pl.* -in inventor
 muḡḡḡi *act.part.* at fault
 mulawwana *adj.* colored, colorful
 mulzam *pass.part.* obligated
 mumayyiza *n.pl.* -āt distinguishing feature, distinctive mark
 munawwar *adj.* lighted; shining; radiant; (*with def.art. plus f. ending*) epithet of Medina
 munāḡasa *n.* competition, rivalry; athletic event, contest, match; bids
 murabbaḡ *pass.part.* square
 murabbiyya *n.pl.* -āt governess, educator; nanny
 murakkhḡaḡ *pass.part.* licensed, permitted, authorized
 murattaba ḡasab alhurūf l'abjadīyya arranged in alphabetical order
 murawwī) *act.part.pl.* -in marketer, pusher (of drugs)
 murāḡaba *n.* observation; supervision; surveillance, inspection; control; censorship (of the press)
 murḡham *pass.part.* forced, compeled, coerced
 murūr *n.* traffic police; passing
 musahir *adj.* stimulant, something that makes one stay up and lose sleep.
 musattara *adj.* covered, hidden
 mustahḡḡāt *n.* in the *pl. form* one's rightful due
 mustahīl *adj.* impossible
 mustanad *n.pl.* -āt document; proof; legal evidence
 mustawa ijtīmāḡi social class
 mustawdaḡ *n.pl.* -āt warehouse, storehouse
 muḡḡ bi nisba illi not to the extent that
 muḡḡharīf *adj.* honorable, noble
 muḡḡhraka *n.* cooperation, collaboration; participation

muḡhtarak *act.part.* common, joint, combined
 muḡḡaddaga *adj.* notarized
 muḡḡaddir *act.part.pl.* -In exporter
 muḡḡammama *adj.* designed
 muḡḡadara *n.* confiscation, seizure
 muḡḡiba *n.pl.* maḡḡayib misfortune, calamity, disaster
 muḡḡāf *n.pl.* -In summer vacationer
 muḡḡabarrīḡ *act.part.pl.* -In contributor, donor; volunteer
 mutafaḡjirāt explosives; bombing
 mutawaḡḡīḡ *adj.* medium; average
 mutābaḡa *n.* follow up, continuing
 mutḡaddim *adj.* advanced
 muttaḡam *pass.part.* accused, charged; suspect
 mutwaffra *adj.* available, provided
 mutḡammim *pass.part.* intentional, deliberate, premeditated
 mutḡāḡid *act.part.pl.* -In contract employee
 mutḡāḡī *act.part.pl.* -In user
 muḡawwīḡ *act.part.pl.* -In religious police
 muḡrib *n.pl.* -In (professional) singer
 muḡwājīh *act.part.* guide, leader, instructor
 muḡwallid *n.pl.* -āt generator
 muḡwazzīḡ *act.part.pl.* -In distributor
 muḡwāḡana *n.pl.* -āt approval; agreement, conformity
 muḡwāḡafāt *n.* detailed description, specification
 muḡwājīn *n.pl.* -In native, citizen
 muḡzawwad *adj.* provided, supplied; equipped
 muzayyana *adj.* decorated, adorned, ornamented
 muzāriḡ *n.pl.* -In farmer
 muḡāddal *n.pl.* -āt average; (*as adj.*) amended, modified, adjusted
 muḡāḡḡad *pass.part.* complicated, difficult
 muḡāḡassara *adj.* difficult, hard
 muḡāḡgaba *n.* punishment, punishing
 muḡḡam most (of)
 muḡḡib *adj.* shameful
 muḡḡid *n.pl.* -In item
 muḡḡtabara *adj.* considered
 mūya ḡulwa fresh water

mwājha *adj.* opposite (direction)
 mzaftata *pass.part.* paved
 mżargan *adj.* stubborn

П

nabaḡ *n.* pulse
 nabah/yinbah *v.intr.* to bark
 nabah/yinbahīḡ *v.tr.* to warn, alert; to awaken; to notify
 naddaf/yinaddīf *bi v.intr.* to denounce, degrade, expose (someone's faults)
 nadīr *n.pl.* waming, alarm; one who warns
 nadmān *act.part.* regretful, repentant
 naḡḡaf/yinaḡḡīf *v.tr.* to clean
 nafa/yiniḡ *v.tr.* to refute, repudiate; to exile; to banish
 naḡ *n.* petroleum
 nagaz/yigaz *v.intr.* to be afraid of
 nahḡa *n.pl.* -āt boom; growth, rise, awakening; progress
 nahās *n.coll.* brass
 nakha/yinkha *v.tr.* to incite; to challenge, urge forcefully
 nama/yinna *v.intr.* to grow
 nasi *n.* progeny, descendant
 nasma *n.* inhabitant; breeze; breath
 nashāt riḡāḡ athletic activity
 nashāt taḡāḡi educational activity, cultural activity
 nashī *n.* snatching; stealing; extricating (from danger, difficulties, etc.)
 naḡḡir *v.n.* spreading; publishing, publication; announcement
 naskha *n.pl.* musakh copy
 naḡah/yinḡah *v.tr.* to advise
 naḡīb *n.* share; portion; luck, chance; fate
 nat(ḡa *n.pl.* natāyī) result
 nazīf *n.* bleeding
 nazar *n.* eyesight
 nazār/yinzar *v.intr.* to look at
 nazra *n.* glance, look,
 nazzam/yinzazzim *v.tr.* to arrange
 nāda/yinādi *v.tr.* to call
 nāḡid *act.part.pl.* nuggād critic

nāsab/yināsib *v.tr.* to suit, fit, be in agreement/in conformity with
nātiq *act.part.* speaker
nāzil fi lodging at, staying in
nidā? *n.* appeal, proclamation; call
niḥāya *n.pl.* -āt end
nisba *n.* percentage, proportion
nisbiyyan *adv.* relatively
niswān *n.* women
niṭāq *n.* confines, boundary; range, extent, scope, domain
niyya *n.pl.* -āt intention
niḥāra *n.* carpentry
niḥma *n.pl.* -āt, niḥam grace, blessing
nōe *n.pl.* anwāe kind; sort, type
niqaalat/intaqil *v.intr.* to be moved
nush *n.* guidance; good advice

q

qam *n.pl.* qurūn century
qawmiyya *adj., n.pl.* -āt national; nationalism
qabbāe'a *n.pl.* -āt hat

r

ra'ifa + bi being merciful, having pity
ra'iy e'ām public opinion
rabah/yirbah *v.tr.* to profit; to win, earn; to benefit
rabba/yirabbi *v.tr.* to raise (a child, a beard)
rafae/yirfae yaddu *v.tr.* to refrain from s.th.
rafāhiyya *n.* luxury, leisure
rafū *n.* rejection, refusal
ragaba *n.pl.* -āt neck
raghba *n.pl.* -āt desire, inclination
rahamaha llāh May God rest her soul. May God have mercy on her
rahbah/yirahhib + bi *v.intr.* to welcome
rahil *n.* departure, emigration, exodus; traveling
rahma *n.* mercy, sympathy
rajam/yirjam *v.tr.* to stone

rajae/yirjae *v.intr.* to go back, return
ra'īm *adj.* cursed, damned; evil
ramīm *adj.* decayed, rotten (of bones)
raḥīda *adj.* rightly guided; enlightened;
mature
raḥḥāsh *n.pl.* -āt machine gun
rasm *n.pl.* rusūm fee, tax; drawing; picture
rasūl, *n.pl.* rusul messenger; prophet; (with the def.art.) the Prophet Muhammad
raḥāsh *n.pl.* lead
raḥīd *n.* fund; capital; balance
raḥīf *n.pl.* arḥifa sidewalk
rae/yirae lhafla *v.tr.* to host a party
raejiyya *n.* citizens; parish; flock
raḥhib *act.part.pl.* -in the person who is interested
rāha *n.* rest, comfort
rāsmāl *n.* (financial) capital
rātīb *n.pl.* rawātīb salary
rāej lwalīma the host of the feast
ribh alharām unlawful profit, illegal profit
riḍa *n.* approval, acceptance; consent, agreement; satisfaction
riḥāl alJamārik custom officers
riḥāl ae'māl businessman
riwāya *n.pl.* -āt story; drama, play
riḥq *n.pl.* arḥāq earnings; means of making a living, livelihood
rifīyya *adj.* rural
rubbaama *adv.* maybe, perhaps
rugħm *prep.* in spite of, despite
rujīm/yurjam *v.pass.* to be stoned
rukn *n.pl.* arkan pillar (of Islam); corner; basis
rukhsat e'amal work permit
rutba *n.pl.* rutab (military) rank; grade, level
ruḥba *n.* humidity
ruḥb *n.* terror, fear

S

sabbah/yisabbib *v.tr.* to cause
sabbat/yisabbitt *v.tr.* to verify, prove
safīnat ḥāhn cargo ship
sahar/yishar *v.tr.* to stay up late

sahhal/yisahhil *v.tr.* to make s.th. easy, simplify
sahl *n.pl.* suhūl level, soft ground, plain
sahm *n.pl.* ashum, sihām arrow, spear; share (of stock)
sakhī *adj.* generous
salbi *adj.* negative
sallākh *n.pl.* -in Skinner, butcher
sama *n.pl.* samawāt heaven (when with the definite article); sky
samah/yismah *v.intr.* to allow, permit
samū *n.coll.pl.* sumūm poison
samn bagari clarified butter (made of cow's milk)
sarag/yisrīg *v.tr.* to steal
sarwa *n.pl.* -āt wealth, treasure
sathīyya *adj.* superficial, external, on the surface
sawa together
sayyida *n.pl.* -āt lady, married woman
sa'e/yise'a + li *v.intr.* to seek, strive, pursue, walk (after); to work (towards)
sa'eāda *n.* happiness
sa'eādat + (honorific title) your excellency
sā'īl *n.pl.* sawā'īl liquid
sābiq *act.part.* previous; former
sāham/yisāhim + fi *v.intr.* to participate in, take part in; to share
sāhya *n.pl.* sawāhi still water; quiet person; absent-minded, distracted
sālfa *n.pl.* sawālif story, past event, fable
sālīm aw sālīmīn whoever they are, whether this or that
sāwā/yisāwī *v.tr.* to make equal/similar
sāgat id wristwatch
sāeīd *n.pl.* sawāeīd wrist, hand, arm
siga *n.* confidence, trust, faith
sijl tijāri commercial register, business credentials
sikiryiskar *v.intr.* to be drunk
silāh alhudūd border defense forces
siilsila *n.pl.* -āt, salāsil episode; chain; range
singhafura Singapore
sir *n.pl.* asrār secret
sirqa *n.pl.* -āt theft
siwa kān...aw regardless; whether ... or
sōlaf/yisōlif *v.tr.* to chat

subhānahu wa ta'āla (God) to whom be ascribed all perfection and majesty
sufra *n.* dining table
sukhriya *n.* sarcasm
sukkar nabk rock candy
sukr *n.* drinking, drunkenness
sukūt *n.* silence
sulūk *n.* behavior
sunna *n.* law (of nature), religious law
sunnat alah God's law
sū? *n.* bad, evil
sūg e'ālamīyya international market
swītra Switzerland

sh

shabaka *n.pl.* -āt net; network
shabakat alkahraba electric power network
shabīha *adj.* similar
shaddad/yishaddid *v.tr.* to emphasize, reinforce, stress
shafag/yishfag + gala *v.intr.* to feel pity, sympathize, have compassion, commiserate, have a tender heart
shag aṭṭur opening up roads
shahma *n.pl.* -āt, shahm piece of fat; pulp(of fruit)
shajar nakhl palm trees
shakhḥsiyya *n.* personality
shal/yishil *v.tr.* to paralyze
shanī'a *adj.* horrible, brutal; ugly, disgusting, disgraceful
sharaf *n.* honor
sharika musāhima joint-stock company, corporation
sharik *n.pl.* shuraka companion; partner
sharḥ *n.pl.* shurūḥ condition, stipulation
shatam/yishṭim *v.tr.* to curse; to vilify; to insult
shatāra *n.* skill, cleverness
shaw'r *n.* counselor
shae'ar/yishae'ur + bi *v.intr.* to feel
shāhina *n.pl.* -āt truck
shāmil *adj.* comprehensive, exhaustive, general, overall; complete

shāsha *n.pl.* -āt screen (of a television, a computer, a watch)
 shāyif hālu conceited
 shēk siyāhi traveler's check
 shētān *n.pl.* shayā'īn devil, Satan
 shibh alJazzīra l'Arabīyya the Arabian Peninsula
 shihāda *n.* declaration; certificate; witness
 shi'rār *n.pl.* -āt credo; emblem; slogan; motto
 shūf *n.pl.* aḥwā'ī round
 shugga *n.pl.* -āt, shugaḡ apartment

Ṣ

ṣabr *n.* patience
 ṣadāḡa *n.pl.* -āt alms, giving for charity (normally in memory of the deceased)
 ṣaddiqni *v.imp.* believe me
 ṣadma *n.pl.* -āt shock, jolt, blow; difficulty
 ṣaḡa/yiṣḡa *v.imp.* iṣḡa to wake up; to be alert
 ṣaḡāfa *n.* journalism
 ṣaḡha/yiṣaḡhi *v.tr.* to wake s.o. up
 ṣaḡhīfa *n.pl.* ṣuḡuf newspaper
 ṣalla llāh ḡalē wu ṣallām God bless him and grant him salvation
 ṣandūḡ amānāt safety deposit box; baggage checkroom
 ṣarakḡh/yiṣrakḡh *v.intr.* to scream, cry with a loud voice
 ṣarāḡa *n.* frankness, frankly
 ṣarakḡh/yiṣarrikḡh *v.intr.* to scream
 ṣawwar/yiṣawwir *v.tr.* to make copies of; to draw; to take a picture of
 ṣayyaf/yiṣayyif *v.intr.* to spend the summer vacation
 ṣāhib alḡilāḡa the person concerned, the person involved
 ṣārma *adj.* severe, harsh, stern; fierce; strict
 ṣiyāna *n.* maintenance (of a machine, a car), upkeep; protection
 ṣōm *n.* fasting
 ṣudfa *n.pl.* ṣuḡaf coincidence
 ṣudḡ *n.* truth

t

ta'ammul *n.pl.* -āt devotion, hope; inspiration
 ta'assas/āt/ta'assas *v.intr.* to be established, founded
 tabarru' *n.pl.* -āt contribution, donation
 tadbīr *n.* planning; management
 tadḡiq *n.* doing with precision/exactness/accuracy
 tadmīr *n.* subversion; destruction
 tadrib *n.* training
 tafashsha/yitafashsha *v.intr.* to spread (often of an epidemic)
 tafashshi *n.* spreading, outbreak
 tafāha *n.* silliness, stupidity, insignificance, paltriness, tastelessness
 tafāṣīl *n.pl.* details
 tafkīr *n.* thinking; contemplation; thought
 tagaddum *v.n.* advancing, improvement
 tagdīrāt *n.* evaluation
 tagḡarrab/yitḡarrab *v.intr.* to go west, to go abroad; to immigrate; to emigrate
 taḡḡiya *n.* covering
 taḡlīd copying
 taḡlīd *n.pl.* -āt, taḡlīd traditions, rituals
 taḡlī'ra *n.pl.* -āt fad, trend
 taḡwīm ḡīrī the Islamic calendar
 taḡyīm ṣhāmīl comprehensive evaluation
 tahashsham/yitahashsham *v.pass.* to be broken, destroyed, wrecked
 tahawwur *n.* hastiness, recklessness
 taḡaddī *n.* challenge
 taḡarash/yitḡarash + bi *v.intr.* to meddle with, interfere with, provoke
 taḡdīrī *adj.* preparatory
 taḡḡiya *n.* desalination; sweetening
 taḡḡīlī *adj.* analytic
 taḡḡa ṣarrafum at their disposal
 taḡānub *n.* avoiding
 taḡāwub *n.* response, reaction; cooperation
 taḡriba *n.pl.* taḡārib experiment; experience; temptation
 takḡhallūf *n.* backwardness, underdevelopment
 takḡharuj *n.* graduation
 takḡḡaṣṣa/yitḡaḡḡaṣṣa *v.intr.* to specialize

takḡrīf *n.* graduating, graduation
 takyīf markazi central air-conditioning
 talāshha/yitlāshha *v.intr.* to vanish, disappear; to be ruined; to fade
 talj *n.coll.pl.* tulū' snow
 tamar *n.coll.pl.* atmār fruits; results
 tamdīdāt ṣḡḡḡiya plumbing, installing pipes for water and sewers
 tamīn *adj.* valuable
 tamr *n.coll.* date
 tamwīl *v.n.* financing
 tanmiya *n.* expansion, advancement; growth
 tanṣīḡ *v.n.* arranging, arrangement; preparation
 taraddud *n.* hesitation, hesitance
 tarfīḡi *adj.* luxurious, comfortable and pleasant; leisure
 tarḡḡīḡ *n.pl.* -āt nomination
 tasdīd almuṣtaḡḡāt payment of claims
 tashīl *n.pl.* -āt facilitation; facility
 taṣḡīl *n.* registration; recording, tape recording
 taṣlīm *n.* handing over; delivery; surrender, submission
 taṣḡakkak/yitṣakkak + bi *v.intr.* to doubt, be skeptical
 taṣḡāwar/yitṣāwar + ma' *v.intr.* to consult with, to discuss with
 taṣḡḡīl amwāl investing money
 taṣḡḡīr *n.* exposition, exposé, exposure of something discreditable
 taṣḡīḡiyya *adj.* encouraging, incentive
 taṣḡīm *n.pl.* taṣḡīmīn design, plan; outline; decision, resolution
 taṣḡīf *n.* classification
 taṣḡīr *n.pl.* -āt, taṣḡīrīl permit
 taṣwīb *n.* injury
 taṣwīr *n.* photography, drawing
 taṣawwur *n.* development, progress; evolution
 taṣḡīḡi *adj.* applied
 taṣwīr *n.* development
 tawarrāḡ/yitwarrāḡ + fi or bi *v.intr.* to be put in an unpleasant situation, be in a bad fix, be in a dilemma
 tawarruj *n.* being in a bad situation/in a bad fix/in a dilemma
 tawattur ṣaṣābi nervousness, nervous tension

tabaga *n.pl.* -ät layer
 tabakh/yiṭbikh *v.tr.* to cook
 tabīb *n.pl.* aṭibba doctor, physician
 tabīb nisaʿi obstetrician, gynecologist
 takhkh/yitukh *v.tr.* to shoot s.o.
 talab *n.pl.* talabāt application; order (for making a purchase); request
 talab/yitlub *v.tr.* to request, order, ask
 tamaḡ *n.* greed, avidity, covetousness
 tammin bālak be calm, relax, let your mind be at ease
 tarab *n.* music; delight, pleasure
 tarad/yitrud *v.tr.* to expel, drive out, chase away
 tard *n.* expelling; firing (someone)
 tarḡ *n.* knocking
 tarḡ *n.pl.* turḡāt road, way
 tayarān ʿāmiḍi helicopter aviation
 tayarān muḡātil combat aviation
 tayarān naḡl commercial aviation, cargo aviation
 tayyār *n.pl.* -in pilot
 tāga intāʿijya productive capacity, power of generating
 tāhra *adj.* pure, clean
 tāhri/yitḥ *v.intr.* to fall
 tāl ʿumrak may God prolong your life
 tālik mīʿād have an appointment
 tārl/yitṛ *v.intr.* to fly; fly away
 tāra *n.pl.* ṭīrān tambourine
 tār *n.pl.* tuyūr bird; culture
 tift *n.pl.* aṭfāl baby; child
 tīrāz *n.* type, model, sort; fashion, style
 ṭīn *n.* mud; clay

U

ukkazyōn *n.pl.* -ät sale
 umniyya *n.* illiteracy
 umniyya *n.pl.* -ät desire, wish, ambition
 uslūb *n.pl.* asālib method, style, way
 usra *n.pl.* usar family

ustāz musāʿid assistant professor
 usūra *n.pl.* asāṭīr myth; fable, fairy tale
 uṣṭuwāna *n.* (phonograph) record; cylinder (of an engine)
 utumāt/kiyyan *adv.* automatically

W

wad/qzifa *n.pl.* waḡāyif job, task
 waddāh/yiwaddih *v.tr.* to clarify, clear up; to explain; to illustrate
 waddāh/yiwaddih alkhat to clear the road
 waḡe māli financial statement
 wafa *n.* keeping; fulfillment; faithfulness; loyalty
 waffaḡ/yiwaffiḡ *v.tr.* to make successful
 wafāt *n.* death
 waffar/yiwaffir *v.tr.* to provide, make available; save(money)
 waḡaḡ fi mushkil get into trouble
 waggae/yiwaggie *v.tr.* to sign; to drop; to cause to fall
 wahmi *adj.* fictitious; imagined, hypothetical, imaginary
 waḥid *adj.* solitary, the only one
 wahy *n.* revelation; inspiration
 wakil *n.pl.* wukala trustee; guardian; agent
 waraga *n.pl.* awrāḡ māliyya bank note, paper money
 warsha *n.pl.* wurash workshop
 wasiḡa *n.pl.* wasāyig document
 waṣaf/yūṣif *v.tr.* to describe
 waṣīṭ *n.pl.* waṣaṭa mediator, middleman
 waṣīṭ *n.pl.* wuṣūlāt receipt, voucher
 wazn *n.pl.* awzān weight
 waḡd *n.pl.* wuḡūd promise
 wādi *n.pl.* wudyān valley
 wāfaḡ/yiwāfiḡ + ʿala *v.intr.* to agree, approve
 wāha *n.pl.* -ät oasis
 wārda *adj.* mentioned; found
 wāsiḡ min nafsu confident of oneself
 wāʿj *adj.* alert, aware, vigilant
 wiḡāya *n.* protection; prevention
 wikāla *n.pl.* -ät agency

wild *n.pl.* awlād son
 winsh *n.* tow truck; winch
 wisikh *adj.* dirty
 wudd *n.* friendship, amity
 wudūʿ *n.* ablution

Y

yad ʿāmla labor, labor force
 yamāni *adj.* Yemeni
 yamīn right side; right hand
 yanbūe *n.pl.* yanābīḡe spring, well, source
 yasār left side, left hand
 yatīm *n.pl.* aytām orphan
 yā dūb barely, hardly
 yā imma either
 yā Jamāʿa people! (vocative)
 yā sātir one who covers man's shortcomings (an attribute of God)
 yā tura I wonder if...
 yākhud bi yad to stand by s.o.
 yiʿīṣ/yiyʿas *v.intr.* to give up hope, despair
 yōm alfaraḡ wedding day
 yōm annahr the Day of Immolation (on the 10th of zu ḥijja)
 yuʿtabar *v.pass.* to be considered, be regarded; to be respected

Z

zabūn *n.pl.* zabāyīn customer, client
 zaka *n.* intelligence, cleverness
 zall/yizill *v.intr.* to slip; to slide off; to make a mistake
 zamm/yizimm *v.tr.* to purse (the lips); to tie up, fasten, tighten
 zann *n.pl.* zunūb offense; sin
 zay ma ngūl as we might say
 zād/yizid *v.tr.* to increase
 zāḡh/yizāḡh + ʿan *v.intr.* to depart from, leave; to deviate from
 zākar/yizākir *v.tr.* to study
 zākira *n.* memory

zāni *act.part.pl.* zunāt adulterer
 zēt khām crude oil
 zir *n.pl.* zirār button, push button; bud (of plant)
 ziyāda *n.* increase
 zōḡ *n.* taste, inclination, liking
 zuḡlēga *n.* slippery slope
 zuka *n.* almsgiving

Z

zahar/yizhar annu it seemed/seems that
 zāhira *n.* phenomenon

ʿ

ʿaba *n.pl.* ʿuby cloak, aba
 ʿabāl ma + v. until, while
 ʿabbar/yieabbir + ʿan *v.intr.* to express
 ʿadal/yieḍil + ʿan *v.intr.* to give up, abandon, relinquish; to leave off; to drop
 ʿadam *n.* nonexistence; nothingness; lack, absence
 ʿadam khibra lack of experience
 ʿadāwa *n.pl.* -ät enmity, hostility, animosity
 ʿaddal/yieaddil *v.tr.* to revise; to adjust; to amend, modify
 ʿadl *n.* justice
 ʿaduww *n.pl.* aʿḍāʿ enemy
 ʿadfyieud *v.tr.* to bite
 ʿaddam/yieaddim *v.tr.* to make great, make big; to exaggerate
 ʿadma *n.pl.* ʿiḡdām bones
 ʿafu *n.* pardon
 ʿaḡl *n.pl.* ʿuḡūl mind, intellect; brain
 ʿajab *n.* wonder, astonishment
 ʿajala *n.* haste
 ʿaḡjal/yieaḡjil *v.intr.* to hurry, speed, hasten, expedite
 ʿala asās based on, on the basis of, according to

ʕala ākhir ramaḡ at the point of death, on
 one's last legs; on the verge of exhaustion
 ʕala lḡallīla at least
 ʕalam *n.pl.* aʕlām flag
 ʕalanan *adv.* publicly, openly
 ʕālāma *n.pl.* -āt grade, mark, sign
 ʕamīd *n.* brigadier, dean (of a college)
 ʕamīl *n.pl.* ʕumala agent
 ʕanza *n.pl.* -āt, ʕanz goat
 ʕarabiyya *n.pl.* -āt carriage, cart
 ʕarad/ʕiʕriḡ + ʕala *v.intr.* to bring up; to
 suggest; to offer, propose
 ʕarad/ʕiʕruḡ *v.tr.* to present, exhibit
 ʕarḡ *n.pl.* ʕurūḡ offer, proposal; honor;
 width; exhibit
 ʕaṣhīra *n.pl.* ʕaṣhāyir clan, tribe, family
 ʕaṣa *n.pl.* ʕuṣy rod, staff; stick
 ʕaṣa/ʕiʕṣa *v.tr.* to disobey; to resist, to
 oppose; to defy; to rebel
 ʕaṣāya *n.pl.* -āt, ʕuṣiy stick; staff; cane;
 baton
 ʕatm *n.* dark, darkness; night
 ʕataṣh *n.* thirst
 ʕaṭf *n.* sympathy
 ʕawwad/ʕiʕawwiḡ *v.tr.* to make up to s.o.
 for a loss; replace
 ʕayyan/ʕiʕayyin *v.tr.* to appoint; to specify
 ʕazam/ʕiʕzim *v.tr.* to invite
 ʕazāb *n.* suffering, pain, torment, agony,
 torture; punishment, chastisement
 ʕāda *n.pl.* -āt habit, customs, traditions
 ʕādatan *adv.* usually

ʕād/ʕiʕīd *v.tr.* to repeat an action
 ʕāḡil *adj.* wise
 ʕāli *adj.* high
 ʕālim *n.pl.* ʕulama scientist, scholar, learned
 person
 ʕām *n.* (with *def.art.*) last year
 ʕāmīl ḡālu fahmān acting clever, pretending
 to be intelligent
 ʕāri/ʕiʕir *v.tr.* to lend
 ʕibād allāh God's servants, human beings,
 mankind
 ʕibāda *n.* worship
 ʕibāra *n.pl.* -āt expression
 ʕiḡā *n.pl.* -āt treatment
 ʕimāra *n.pl.* -āt, ʕamāyir building
 ʕiṣāba *n.pl.* -āt gang
 ʕiṣyān *n.* revolt, rebellion
 ʕīdiyya *n.* a present given on the occasion
 of a feast
 ʕuḡda nafsiyya mental/psychological
 complex
 ʕuḡba *n.pl.* -āt punishment
 ʕulba *n.pl.* ʕulab box
 ʕulūm insāniyya the humanities
 ʕumrāniyya *adj.* constructional, construction
 ʕunṣur *n.pl.* ʕanāṣir element
 ʕanāṣir mutadāʕa hostile factions
 ʕurbūn *n.* token, symbol, pledge
 ʕuzr *n.pl.* aṭzār excuse
 ʕūd *n.* wood; branch, twig

Bibliography

- Bakalla, Mohammed Hasan. *The Morphological and Phonological
 Components of the Arabic Verb (Meccan Arabic)*, Longman and Librairie
 du Liban, 1979.
- Cantarino, Vicente. *Modern Arabic Prose*, Indiana University Press, 1974.
- Holes, Clive. *Colloquial Arabic of the Gulf and Saudi Arabia*, Routledge and
 Kegan Paul, London, 1984.
- Ingraham, Bruce. *North East Arabian Dialects*, Kegan Paul International,
 London, 1982.
- Johnstone, T.M. *Eastern Arabian Dialect Studies*, Oxford University Press,
 London, 1967.
- Omar, Margaret K. *Saudi Arabic Urban Hijazi Dialect*, Foreign Service
 Institute, Washington, D.C., 1975.
- Prochazka, Theodore Jr. *Saudi Arabian Dialects*, Kegan Paul International,
 London, 1988.
- Qafisheh, Hamdi A. *A Short Reference Grammar of Gulf Arabic*, The
 University of Arizona Press, 1977.
- Sieny, Mahmoud Esma'il. *The Syntax of Urban Hijazi Arabic*, Longman
 Group Limited and Librairie du Liban, 1978.
- Van Wagoner, Merrill Y., Arnold Satterthwait and Frank Rice, *Spoken Arabic
 (Saudi)*, Spoken Language Services, Inc., 1977.